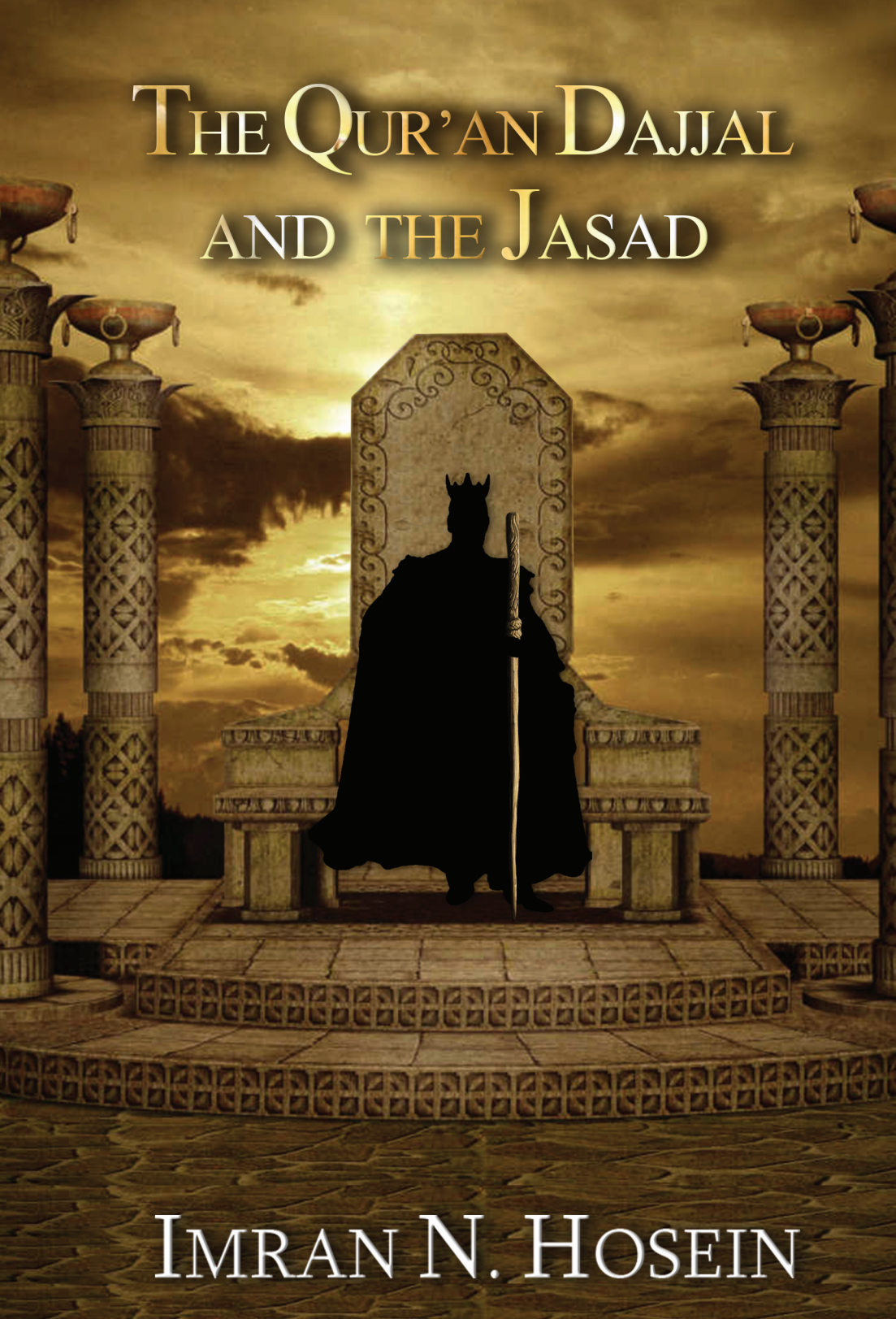
The Qur'an Dajjal and the Jasad



Imran N. Hosein

The Qur'ān, Dajjāl and the Jasad

ANSĀRĪ MEMORIAL SERIES

THE QUR'ĀN, DAJJĀL AND THE JASAD

—A wake-up call for today's Dār al-Ulūm
as well as for the Salafi Methodology

IMRAN N. HOSEIN

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For my dear departed student

Shirazuddin Adam Shah

May Allah have Mercy on his soul. Āmīn!

Contents

Ansārī Memorial Series ..... **ix**

Preface ..... **xv**

1. Introducing the *Jasad* and the Method of Study of the Subject .. **1**

We must think in order to penetrate the Qur'ān 16

2. Who is *Dajjāl* the False Messiah or Anti-Christ? **21**

3. Who was the *Jasad* sitting on Solomon's Throne? **27**

What are the implications of *Dajjāl* as a Human *Jasad*? 30

Further Implications 33

4. How does *Dajjāl* reduce human beings into *Jasads* like himself? **37**

Malcolm X and the *Jasad* 41

5. The *Jasad* the Jinn and the Death of Solomon عليه السلام **45**

6. Explaining *Dābbat al-Ard* (*i.e.,* a beast or creature of the earth).....55

Our view of *Minsa-ah*..... 60

Last Word 69

APPENDIXES

1. Summary of views on the *Jasad* by the classical commentators of the *Qur'ān* By Hasbullah Shafi'iy.....71

2. Summary of views by the classical commentators of the *Qur'ān* on the event of Solomon's death By Hasbullah Shafi'iy ...83

3. Amīn Ahsan Islāhī's comments on the *Jasad* and on *Dābbat al-Ard*.....93

4. Abul 'Alā Maudūdi's comments on the *Jasad* and on *Dābbat al-Ard*.....101

5. Muhammad Asad's Comments on the *Jasad* and *Dābbat al-Ard*.....113

Muhammad Ali's comments on the *Jasad* and *Dābbat al-Ard* ...119

Index 123

Ansārī Memorial Series List of books.....129

Ansārī Memorial Series

The Ansārī Memorial Series of books is published in loving memory of *Maulānā* Dr. Muhammad Fazlur Rahmān Ansārī (1914-1974) who was a *Sufi Shaikh* of the *Qāderiyyah Sufi* Order, a philosopher, an outstanding Islamic scholar of the modern age, a roving missionary of Islam, and my teacher and spiritual mentor of blessed memory. My love for him, and my continuously increasing admiration for both his Islamic scholarship as well as his philosophical thought, more than 40 years after his death, is such that I cherish the very dust on which he walked.

I began writing the books of the Ansārī Memorial Series in 1994 while I was still resident in New York, and functioning as Director of Islamic Studies for the Joint Committee of Muslim Organizations of Greater New York. I started the Series of books in *Maulānā's* honor because I wanted to offer a gift to my teacher on the 25th anniversary of his death. The first six books of the Series were launched in the *Masjid* of the Muslim

Centre of New York in Flushing Meadows, Queens, New York, in 1997, and in the years which have since passed, many more books were added to the Series. A complete list of books in the Series can be found at the end of this book.

The next book in the Series, entitled *From Jesus, the True Messiah, to Dajjāl, the False Messiah—A Journey in Islamic Eschatology*, promises to be the most difficult and challenging of all. The subject is both difficult and challenging because, among other things, it takes a scholar directly inside the Zionists' hornet's nest, and as a consequence there are few scholars who are prepared to risk writing or speaking on this subject. But let us recall that the blessed Prophet صلى الله عليه وسلم said:

فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ

مِنْ أَلْفِ عَابِدٍ

"One learned (scholar) is harder on Satan than a thousand worshippers".

(Sunan Ibn Mājah)

Hence scholarly books and lectures on *Dajjāl,* whose *Fitnah* (evil) is described by Prophet Muhammad صلي الله عليه و سلم as greater than that of Satan, will surely be a means through which our readers would be able to identify true scholars of

Islam. I pray that my recent pioneering book on *Dajjāl* entitled *Dajjāl the Qur'ān and Awwal al-Zamān, i.e.,* the beginning of History, might pass the test of scholarship, and if it does do so, *Insha' Allah*, that it might encourage the learned scholars of Islam of the modern age to also address this important subject.

I recognize the subject of *Dajjāl* to be the ultimate test of Islamic scholarship, and that implies that it constitutes the ultimate test of methodology for study of the *Qur'ān* and for assessment of *Hadīth.* I am convinced that only an authentic *Sufi* scholar can write credibly on the subject of *Dajjāl,* because only he has the proper methodology for the study of the *Qur'ān* and the assessment of *Hadīth,* the *Sufi* epistemology of spiritual insight with which to interpret religious symbolism, as well as the tangible vibrating spiritual bond with *Nabī* Muhammad صلي الله عليه و سلم which are all indispensable for penetrating the subject; and this is why I have to devote attention to the religious thought of *Maulānā* Ansārī, the authentic *Sufi Shaikh*. I could never have written my book on *Dajjāl* without the benefit of his religious thought. The methodology of the scholars of 'Islamic Modernism', of the *Salafi*, *Shia, Deobandi,* and *Brelvi,* or of a *Tablīgh Jamaat*, for example, will not allow a scholar whose primary identification is with those sects, to successfully penetrate the subject of *Dajjāl*. I invite them, gently so, to prove me wrong.

I met *Maulānā* Ansārī for the first time in 1960 in my native Caribbean island of Trinidad when I was just 18 years of age. I had done some studies in science, and I was quite

surprised to learn that a *Maulānā* (an Islamic religious scholar of a very high rank) would be visiting Trinidad from Pakistan, and that he would lecture at my Montrose Village *Masjid* on the subject of *'Islam and Science'*. (The *Masjid* was subsequently named after him as *Masjid al-Ansārī*.) My response to the news was quite skeptical, since at that young age I knew of no possible link between Islam and science.

On the night of the lecture he astonished me with his scientific scholarship, as well as with knowledge of Islam of which I was hitherto quite ignorant. I was surprised to learn that the *Qur'ān* had, time and again, appealed to 'observation' and to 'inductive reasoning', and hence to what is today called 'scientific enquiry', as the method through which one should seek to penetrate and understand the reality of the material universe. I was also surprised to learn that knowledge which had come to the world these last few hundred years from some of the discoveries of modern science, such as in embryology, had already been present in the *Qur'ān*.

I was even more surprised when *Maulānā* lectured at Woodford Square in the capital city of Port of Spain, on *'Islam and Western Civilization'* before an audience which filled the large Square to capacity, and with the Oxford University—trained Prime Minister of Trinidad and Tobago, Dr. Eric E. Williams, sitting on the platform beside him. Dr. Williams had himself already dealt a severe blow to Western Civilization in his PhD thesis at Oxford entitled *'Capitalism and Slavery'*. The learned Prime Minister was clearly impressed by *Maulānā's*

scholarship as he dissected the godless pagan foundations of a barbaric and oppressive civilization that had arrogantly and deceptively presented itself as the best that the world had ever experienced, and would ever experience.

Maulānā's dynamic Islamic scholarship, and the spiritual impact of his magnetic *Sufi* personality, changed my life. He inspired me to such an extent that I, also, wanted to become a scholar of Islam. By November 1963, and at the age of twenty-one, I became a student of *Al Azhar* University in Cairo, Egypt, which was the most famous institution of higher Islamic learning in the world. But I could not find in *Al Azhar* University the dazzling Islamic scholarship to which I was exposed three years earlier in *Maulānā* Ansārī. The scholars of *Al Azhar* appeared to me to have been stuck in time, and could not compare with *Maulānā* in their scholarly understanding of the reality of the strange and challenging modern age, or in their capacity to offer an Islamic response for example, to challenges posed by the modern scientific and technological revolution, the feminist revolution, *etc.*

I left Egypt and travelled to Pakistan in August 1964 to become *Maulānā's* student at the Aleemiyah Institute of Islamic Studies in Karachi, and that was the best decision that I have ever taken in life. (The Institute still exists to this day at the Islamic Center in Block B of the Karachi suburb of North Nazimabad.)

I remained his student until I graduated from the Institute seven years later in 1971 at the age of twenty-nine with the degree of *Al-Ijāzah al-'Āliyah*, and returned to Trinidad. I

never met him again in life, since he died three years later in 1974 in Pakistan at the age of 60.

There are many things about *Maulānā* that I would love to write and to record for history, but by far the most important of all aspects of his rich and multi-faceted life was his religious thought, and that is what I have attempted to explain in my brief essay on the subject. It was crucially important for me to do so, not only because his exceptional scholarship offers some assistance for modern Islamic scholarship to extricate itself from its present sorry and miserable plight (one cannot find a single prominent Islamic scholar today who dares to declare the present paper-money monetary system to be bogus, fraudulent and *Harām*), but also because his scholarship has played such an important role in guiding and assisting me in writing my recent pioneering book on *Dajjāl,* the false Messiah, which is the latest book in the *Ansārī* Memorial Series.

That essay can be found in the Appendix to my book on *'Methodology for Study of the Qur'ān'*.

Preface

I thank, once again, my learned Assistant, the Islamic scholar, Hasbullah Shafi'iy, who kindly and diligently responded to my request to write summaries of the views of the classical commentators of the *Qur'ān* on the subjects of the *Jasad*, as well as *Dābbat al-Ard*. These helpful summaries can be found as Appendix 1 and 2 of this book. I also thank my dear student, Gregoire, who has again kindly proof-read the text of this book. May Allah bless them both for their kind assistance.

The last chapter of this book is entitled 'The Last Word', and it comprises of only one paragraph. Hence the message cannot be missed by those to whom it is addressed.

May Allah make it easy for me to complete the remaining books to be written on the subject of *Dajjāl* the false Messiah. *Amin!*

INH
In the Caribbean island of Trinidad
Jumādī al-Ākhir 1440/February 2019

CHAPTER ONE

Introducing the *Jasad* and the Method of Study of the Subject

> This book is therefore written with the specific purpose of inviting—respectfully so—a scholarly response to our views expressed on this subject of the *Jasad,* as well as on *Dābbat al-Ard*, from those who defend the *Salafi* methodology, as well as from those who defend the method by which the *Qur'ān* is taught and studied in the *Dār al-'Ulūm*.

Even though this subject of the *Jasad* who was shown sitting on Solomon's throne عليه السلام was already addressed in our book entitled *Dajjāl the Qur'ān and Awwal al-Zamān*, we nevertheless felt it necessary to return to the subject in this new book in order to explain it again, both in greater detail as well as in the simplest way possible.

We have done so for several reasons, the first of which is our view that the subject of the *Jasad* poses the supreme test concerning proper methodology for study of the *Qur'ān*. Our Shia, Salafi, Brelvi, Deobandi brothers, as well as those who

control institutions of higher Islamic learning known as the *Dār al-'Ulūm* and *Jāmi'ah*, need to be reminded that Prophet Muhammad declared: "I leave behind me two weighty things":

أنا تارك فيكم ثقلين – أولهما كتاب الله...

ثم قال: وأهل بيتي أذكركم الله في أهل بيتي،

أذكركم الله في أهل بيتي

(Sahīh Muslim)

> I leave with you two weighty things: the first is the Book of Allah, in which there is right guidance and light, so hold fast to the Book of Allah … and then said: the second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family.

There can be no doubt at all about the fact that absolute truth is located *only* in the *Qur'ān*. Hence the *Qur'ān* is the supreme guide for all those who belong to the *Ummah* of *Nabī* Muhammad صلي الله عليه و سلم, and this includes his own family, and hence the reason why the Prophet urged his followers to hold fast to the *Qur'ān*.

Since the *Qur'ān* occupies such a preeminent position in the religion of Islam, the credentials of all the sects mentioned above must be assessed on the basis of the standard of knowledge of the *Qur'ān*. Since the *Jasad* is located in the *Qur'ān*, those Islamic sectarian movements would have to inform us, correctly so, who is the *Jasad?*

We have no desire whatsoever to provide in this book a comprehensive record of scholarly views expressed in explaining this supremely important verse of the *Qur'ān*. Rather we leave this subject to a future scholar of Islam who will conduct independent research with scholarly integrity, without fear or favor, and publish the results of his research for the benefit of readers—both Shia as well as Sunni—both Salafi as well as Sufi.

We have also returned to this subject in this book because scant attention has been devoted to the *Jasad* who was cast on the throne of *Nabī* Sulaimān عليه السلام. As a consequence it is a new and unknown subject to most readers who therefore have to adjust to the shock of new knowledge before they could even make an effort to understand the subject.

Finally we have returned to this subject of the *Jasad* because it has provoked, all through our history, an enormous amount of confusion of scholarly thought. The need therefore existed to bring clarity to the subject, and we hope that this has been achieved, once and for all times, in this humble book.

Our view is that Solomon's vision عليه السلام, disclosed in the *Qur'ān* (Sād, 38:34-35), of a *Jasad* who was shown to him sitting on his throne, is the most direct reference to *Dajjāl* to be found in the *Qur'ān*. If the *Jasad* is, indeed, *Dajjāl*, then this passage of the *Qur'ān* would qualify as the very key which unlocks the knowledge of this supremely important subject of *Dajjāl,* the false Messiah or Anti-Christ.

The 'cattle' would ask, because 'cattle' have no knowledge, why is the subject of *Dajjāl* so important. The answer is that *Dajjāl* poses the greatest danger that mankind would face in all of human history:

وعن عمران بن حصين رضي الله عنهما

قال: سمعت رسول الله صلى الله عليه

وسلم يقول: ما بين خلق آدم إلى قيام

الساعة أمر أكبر من الدجال.

(Sahīh Muslim)

Imran bin Hussain reported:

> I heard the Messenger of Allah (ﷺ) saying, "Between time of the creation of Adam and the Resurrection Day, there is no greater trial, no greater danger, than that of Dajjāl (the Antichrist)."

Imām Muslim also reports that *Dajjāl* will pose a danger to mankind in all parts of the world (except Makkah and Yathrib):

لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ...

(Sahīh Muslim)

We addressed this subject of *Dajjāl*, the *Jasad,* in our book entitled *Dajjāl the Qur'ān and Awwal al-Zamān*, but found, surprisingly so, that the world of Islamic scholarship did not deem it of any importance to respond to that book. This book is therefore also written to provoke, gently so, those who are so troubled by our scholarship that they have problems in opening the doors of the *Masjid* (particularly in UK) for us to teach the Book of Allah Most High. If our views expressed in this book are wrong, then we invite them to explain what is right! If they persist in closing the doors of the *Masjid* to us, while remaining incapable or unwilling to respond to this book, their shallow and inadequate scholarship will be exposed.

The challenge of this book is located, of course, in the methodology which should be adopted for study of the *Qur'ān,* and the challenge is offered because this writer is becoming increasingly convinced that there are many who are today

recognized by the masses as *'Ulamā*, or religious scholars, of Islam, but who do not really study the *Qur'ān*. We seek nothing more than to provoke them to think, and as a consequence, to study the book of Allah as it ought to be studied.

This book is written with the absolute conviction that Truth must always eventually prevail. If we are wrong in our explanation of the blessed *Qur'ān* then it will only be a matter of time before our scholarship is forgotten; but if we are correct in explaining the *Qur'ān*, then those who close the doors of the *Masjid* to us would have committed a grievous wrong.

The *Qur'ān* has not only disclosed (Sād, 38:34) that Allah Most High tested Solomon, *i.e., Nabī Sulaimān* عليه السلام, when He cast a *Jasad* on his throne, but that Solomon, who was the wisest of all men, promptly understood the vision and swiftly responded to it. In the very next verse of the *Qur'ān* (Sād, 38:35), we are informed of that response in which Solomon made a prayer to Allah Most High to grant that *none should inherit his Kingdom, i.e., the Holy State of Israel, after him*. As soon as Solomon عليه السلام died, the Holy State of Israel collapsed into civil war and was broken into two. It has never since been revived.

Since none has inherited his Kingdom after him, it is clear that Allah Most High accepted Solomon's prayer عليه السلام, and granted his request.

This book is devoted to a study of that *Jasad, and* of Solomon's response to the vision, and our primary objective in

writing this book is to demonstrate the application of proper methodology for study of the *Qur'ān*.

Proper methodology in this particular matter concerning the *Jasad* requires us to ask the question: why did Solomon عليه السلام respond to the vision in the manner in which he did? Why did he make the prayer that *none should inherit his Kingdom after him?* Since the *Qur'ān* does not explain who that *Jasad* was, nor is there any real explanation in the *Hadīth* of Prophet Muhammad صلي الله عليه و سلم, and since these two primary sources do not truly explain why Solomon عليه السلام responded to the vision in the manner that he did, commentators of the *Qur'ān*, including classical commentators, have constantly offered their own opinions on the subject. They have also done so in the matter concerning Solomon's death, of which the *Jinn* were unaware, in consequence of which they continued to work until *Dābbat al-Ard* consumed something connected to Solomon's staff, and only then did the *Jinn* realize that he was dead.

Our learned Assistant, Hasbullah Shafi'iy, has kindly compiled for the benefit of our readers, a summary of views on both subjects found in many of those commentaries. The summaries are included in this book as Appendices 1 and 2.

We felt, however, that it would benefit our readers if, in addition to the summaries provided in those two Appendices, we were to provide the views of the *Jasad,* as well as of *Dābbat al-Ard*, of four recent Islamic scholars, all of whom wrote commentaries of the *Qur'ān*. Three of those scholars,

Abul 'Alā Maudūdī, Amīn Ahsan Islāhī, and Muhammad Ali, resided in the famous Pakistani city of Lahore, and the fourth, Muhammad Asad, was a European Jew who joined the community of believers who followed Prophet Muhammad صلي الله عليه و سلم. We have included Muhammad Ali since the Ahmadiyah Movement of Mirza Ghulam Ahmad, to which he belonged, presented a formidable eschatological challenge to the entire world of Islam; hence it is important for readers to be exposed to Ahmadiyah scholarship on these two supremely important subjects.

Proper methodology for study of the *Qur'ān* requires that when Allah and His Messenger have explained any verse of the *Qur'ān,* then such explanation must be recognized as the last word on that subject.

However when neither Allah nor His Messenger have effectively explained a verse of the *Qur'ān,* then opinions expressed even in the classical commentaries of the *Qur'ān,* can never function as the last word in explanation of such a verse of the Holy Book. Rather, each believer must exert himself and herself to study the *Qur'ān* with a view to eventually reach that stage of scholarly effort when he or she can seek to penetrate and understand verses of the *Qur'ān.* It is at that stage of scholarly effort that verses—such as *Sād, 38:34-35*—can be studied on the basis of independent effort.

It is not at all proper or correct that a scholarly effort at understanding and explaining verses of the *Qur'ān* should

be confined to a word-processing exercise in studying explanations in the books of *Tafsīr*.

We intend to demonstrate in this book *Insha Allah*, that there is knowledge and explanations of the *Qur'ān* which are located beyond the commentaries, and only those who exert themselves to *'think'* can be blessed to extend the frontiers of knowledge of the *Qur'ān*.

The *Salafi* Muslim is therefore obliged by his methodology of study of the *Qur'ān* and *Hadīth*—which admits of no new interpretative explanation of either the *Qur'ān* or *Hadīth*—to accept that he will never know who, or what, was that *Jasad*.

Our methodology for the study of the *Qur'ān* and *Hadīth* is different. When there is no real explanation, the implication is that we must exert ourselves to think, and to thus seek to penetrate the subject in order to understand it.

We commence our study of the *Jasad* by first reminding the gentle reader that the *Qur'ān* declares of itself that it has two kinds of verses. Indeed this must also be true of all other revealed scriptures since they all came from the same Divine source:

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا
تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا
يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ
إِلاَّ أُوْلُواْ الأَلْبَابِ

(*Qur'ān*, Āle 'Imrān, 3:7)

[What appear below all verses of the Qur'ān quoted in this book are explanations and commentaries, rather than translations, of the verses—since the miraculous Word of Allah Most High cannot be translated to any other language.]

He it is Who has bestowed upon you O Muhammad, from on high, this Book or scripture containing *Ayāt Muhkamāt, i.e.,* verses that are clear, in and by themselves, and these verses constitute the heart or essence of the Book—as well as other verses known as *Ayāt Mutashābihāt,* which are allegorical, and hence have to be interpreted in order to be understood. Those whose hearts are crooked and

> corrupted go after that part of the Book which has been expressed in allegory while seeking to misguide and to confuse. In the process they create sectarian movements with which they corrupt the beliefs of the believers. It is because of the crookedness in their hearts that they seek to locate the interpretation of the allegorical verses in an arbitrary manner. Since none but Allah knows their meaning, it follows that only Allah can confirm that an interpretation of such verses is correct. Those who are deeply rooted in knowledge behave differently. They do not engage these verses in an arbitrary manner; rather, they say: "We believe in the allegorical verses and we study them with a methodology which recognizes that all verses in the *Qur'ān*—both those which are allegorical as well as those which are plain and clear—have come from the Divine presence. Hence if the allegorical verses are to be interpreted, the *Qur'ān* has to be studied as a harmonious integrated whole and not in disparate disjointed parts. But none will study the allegorical verses in the proper way save those who are endowed with clarity of thought and with insight.

Since neither the *Qur'ān* nor the *Hadīth* has clearly explained who or what is the *Jasad*, the implication is that we have to recognize these verses of the *Qur'ān* as *Ayāt Mutashābihāt*, or verses which have to be studied and interpreted in order to be understood.

Our readers are reminded that Allah Most High has repeatedly declared that He sent the *Qur'ān* to people who *think*, *ponder* and *reflect*:

كَذَلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ

(*Qur'ān*, al-Baqarah, 2:219)

In this way does Allah make clear unto you His verses, so that you might think and reflect over them.

أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ
غَيْرِ اللّٰهِ لَوَجَدُواْ فِيهِ اخْتِلاَفًا كَثِيرًا

(*Qur'ān*, al-Nisa', 4:82)

Will they not, then, think, ponder and reflect over this *Qur'ān*? Had it issued from any but Allah, they would surely have found in it many an inner contradiction!

. . . كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ
يَتَفَكَّرُونَ

(*Qur'ān*, Yūnus,10:24)

Thus clearly do We spell out these messages of knowledge and of guidance unto people who think!

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ
وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

(*Qur'ān*, Sād, 38:29)

All this have We expounded in this blessed divine writ which We have revealed unto thee, O Muhammad, so that men may ponder and reflect over its verses, and that those who are endowed with insight may so penetrate their meaning that they may take them to heart.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ
أَقْفَالُهَا

(*Qur'ān*, Muhammad, 47:24)

What is wrong with them? Why do they not ponder and reflect over this *Qur'ān*?—or are there locks upon their hearts?

The *Qur'ān* warns that those who do not *think* have a terrible status with Allah:

إِنَّ شَرَّ الدَّوَابَّ عِندَ اللّهِ الصُّمُّ الْبُكْمُ
الَّذِينَ لاَ يَعْقِلُونَ

(*Qur'ān*, al-Anfāl, 8:22)

> Verily, the most despicable of all creatures in the sight of Allah are those deaf and dumb ones who do not use their rational faculty.

People have to *think* in order to study the *Qur'ān* precisely because there is knowledge in the *Qur'ān* which cannot be accessed by any except those who *think*. The art of thinking requires that both the rational faculty, as well as internal intuitive insight, must be employed, harmoniously so, to reach what the *Qur'ān* describes as *Majma'ul Bahrain, i.e.,* the place where the two oceans of knowledge (*i.e.,* the *internal* and the *external*) meet. Only thus can the *Ayāt Mutashābihāt* of the *Qur'ān* be penetrated and understood.

It is precisely because today's *Dār al-'Ulūm* no longer invites students to *think* and *ponder* over the *Qur'ān,* while studying it, that the graduates of the *Dār al-'Ulūm* do not have a clue of what the *Qur'ān* has offered that explains the strange

and mysterious *reality* of the world today. In fact, if a student dares to *think*, he might be expelled from the *Dār al-'Ulūm*!

This dangerous *Dār al-'Ulūm* defect in the methodology for the study of the *Qur'ān* must be recognized as the greatest obstacle that now prevents the world of Islamic scholarship from emerging from the stagnant intellectual abyss into which it fell many moons ago.

The *Salafi* Methodology, on the other hand, insists that all knowledge of the *Qur'ān* has already been explained by the blessed Prophet and the early Muslims (*i.e.,* the *Aslāf*) and that no new knowledge from the *Qur'ān* is possible. Why then, we ask our *Salafi* brothers, should Allah Most High declare that He sent the *Qur'ān* to people who *think*? How then, we ask, will we ever be able to find in the *Qur'ān*, that which explains the *reality* of a modern world dominated by a mysterious and godless modern Western civilization which emerged from the corrupted bosom of that part of the Christian world which broke away from Constantinople?

Those Christians who headed westwards, were tested by Allah Most High and they failed the test when the abandoned the Sacred Law and went fishing on the Sabbath Day in violation of the Law of the Sabbath! Allah Most High then sent against them both *Dajjāl the false Messiah*, as well as Gog and Magog:

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ
الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ
رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

(*Qur'ān*, al-'Arāf, 7:167)

> And lo! Your Lord-God has declared that He is now going to send against them, *i.e.,* a people who abandon the Sacred Law in the Torah, those who will afflict them, continuously until the Last Day with cruel suffering: verily, your Lord-God is swift in retribution—yet, verily, He is also much-forgiving, a dispenser of grace.

We must think in order to penetrate the *Qur'ān*

Our readers must be reminded that Allah Most High has sent the *Qur'ān* to a people who would think in such a way as to seek to penetrate the inner meanings of the *Qur'ān*:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ

(*Qur'ān*, al-Hijr, 15:75)

> Verily, in all this there is knowledge for those who can read the signs.

Muhammad Asad comments on this verse as follows:

> In its full significance, the term *Mutawassim* denotes "one who applies his mind to the study of the outward appearance of a thing with a view to understanding its real nature and its inner characteristics" (Zamakhsharī and Rāzī).

It should be as plain as daylight to those who think, that Allah Most High sent the *Ayāt Mutashābihāt* of the *Qur'ān* so that the believers would be forced to think in order to so penetrate them that they might be understood. The believers are obliged to do so even though Allah Most High has declared (see above) that He alone can confirm that an interpretation of the *Qur'ān* is correct.

There are several implications which emerge from the above verse of the *Qur'ān*. The first, and most important, is that if the *Ayāt Mutashābihāt* are to be ever penetrated and correctly understood, the *Qur'ān* must be studied as a harmonious and integrated whole—and not as disparate parts. Indeed, Allah Most High has specifically condemned those who break-up the *Qur'ān* into disparate parts since such a methodology will never deliver the endless knowledge and wisdom that the *Qur'ān* has to offer:

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ* الَّذِينَ جَعَلُوا
الْقُرْآنَ عِضِينَ* فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ
أَجْمَعِينَ *عَمَّا كَانُوا يَعْمَلُونَ

(*Qur'ān*, al-Hijr, 15:90-3)

> Previous revelations suffered the fate of being broken into parts, and now even with this *Qur'ān* as well they seek to shred it into parts. But, by thy Lord-God! On the Day of Judgment We shall indeed call them to account, one and all, for whatever they have done!

The second implication is that the student must never approach the *Ayāt Mutashābihāt* of the *Qur'ān* in search of interpretations which can be used to support his sectarian agenda. Not only would such a methodology fail to deliver the correct interpretation of such verses but, in addition, such a student would commit an act of disrespect to the *Qur'ān*. This book advises those who identify with sectarian movements that they should desist from approaching the *Qur'ān* in search of that which they can use to support their sectarian agenda.

In other words, when a believer approaches the *Qur'ān* in order to study it, he must shed his sectarian identity and study

it as a plain and simple Muslim. Only such a student can successfully study the *Qur'ān*.

This writer offers a gentle challenge to those who defend that *Salafi* methodology and are hence obliged to look for an explanation of the *Jasad* in the *Qur'ān,* who sits on Solomon's throne عليه السلام, through a methodology that is different from that used in this book, to respond to the views herein expressed concerning the *Jasad*.

This writer also asks: why has the *Dār al-'Ulūm* also abandoned the serious study of the *Qur'ān*? Where is the evidence that graduates of the *Dār al-'Ulūm* are ever invited to *think* and *ponder* over the *Qur'ān* in the process of truly studying the Book? The sad reality is that they graduate from the *Dār al-'Ulūm* bereft of knowledge of even the methodology for study of the *Qur'ān*.

This book is therefore written with the specific purpose of inviting—respectfully so—a scholarly response to our views expressed on this subject of the *Jasad,* from those who defend the *Salafi* methodology, as well as from those who defend the method by which the *Qur'ān* is taught and studied in the *Dār al-'Ulūm*.

CHAPTER TWO

Who is *Dajjāl* the False Messiah or Anti-Christ?

> Since the true Messiah will rule the world from Jerusalem, and hence from a successor State to the Holy State of Israel that was established by the Prophets David, *i.e., Nabī Dāud* عليه السلام and Solomon *i.e., Nabī Sulaiman* عليه السلام, the inescapable implication is that *Dajjāl*, the evil being, would seek to *rule* the world from Jerusalem while *ruling* over a State of Israel which would be presented (falsely so) as the Holy State of Israel of David and Solomon عليهما السلام.

Prophet Muhammad صلي الله عليه و سلم referred to him as *al-Masīh al-Dajjāl.* As a consequence we know that he is an evil being who wants to impersonate the true Messiah, Jesus the son of the Virgin Mary عليهما السلام.

Prophet Muhammad صلي الله عليه و سلم also prophesied that when Jesus returns to this world he would return as a *just ruler*:

لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ فِيكُمُ ابْنُ

مَرْيَمَ حَكَمًا مُقْسِطًا . . .

(Sahīh Bukhārī)

The Hour will not be established until the son of Mary descends amongst you as a just ruler …

Our view is that Jesus cannot *rule* from other than a Holy State (otherwise known as a *Khilāfah* State) and such a Holy State would have to be established in Jerusalem.

The *Qur'ān* has referred to a great Holy State or Kingdom that Allah Most High ordained for the Israelite people who were the progeny of Abraham, *i.e., Nabī Ibrāhīm* عليه السلام:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللّهُ

مِن فَضْلِهِ فَقَدْ آتَيْنَآ آلَ إِبْرَاهِيمَ الْكِتَابَ

وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا

(*Qur'ān*, al-Nisa', 4:54)

> Do they, perchance, envy other people for what Allah has granted them out of His bounty? But then, We did grant revelation and wisdom unto the House of Abraham, and We did bestow on them a mighty Kingdom or State known as Holy Israel.

The *Qur'ān* again referred to that Kingdom over which *Nabī Dāud* (عليه السلام) ruled, and disclosed that Allah Most High strengthened it:

وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

(*Qur'ān*, Sād, 38:20)

> And We strengthened his Kingdom or State—known as Holy Israel—and bestowed upon him wisdom and sagacity in judgment.

Since the true Messiah will rule the world from Jerusalem, and hence from a Holy State comparable to Holy Israel that was established by the Prophets David عليه السلام and Solomon عليه السلام, the inescapable implication is that *Dajjāl*, the evil being, would have to seek to *rule* the world from Jerusalem while *ruling* over a great State of Israel which would be presented (falsely so) as the Holy State of Israel of David and Solomon عليهما السلام. We have explained this subject in several of

our books on Islamic eschatology, e.g., *Jerusalem in the Qur'ān, Dajjāl the Qur'ān and Awwal al-Zamān,* etc.

Hence if *Dajjāl* is to successfully impersonate the true Messiah, he would have to rule over a Holy State which would have to be located in Jerusalem.

Let us now examine the passage of the *Qur'ān* to determine the implications of the Divine vision presented to Solomon عليه السلام in which he saw a *Jasad* sitting on his throne:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ
جَسَدًا ثُمَّ أَنَابَ * قَالَ رَبِّ اغْفِرْ لِي
وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنْ
بَعْدِي إِنَّكَ أَنتَ الْوَهَّابُ

(*Qur'ān*, Sād, 38:34-5)

> Indeed, We tested and tried Solomon when We placed a *Jasad* upon his throne; and thereupon he turned towards Us penitently; and he prayed: "O my Lord-God! Kindly forgive me my sins, and grant that none can inherit my Kingdom of Holy Israel after me: verily, Thou alone art the One who can grant such a request!"

It should be clear to the gentle reader that Solomon عليه السلام recognized two things in this vision:

Firstly, that the *Jasad* was a truly evil being;

Secondly, that the evil *Jasad* wanted to inherit his Kingdom of Holy Israel.

Solomon's distress عليه السلام over this vision was so great, and so too his absolute rejection of any possibility that the *Jasad* could ever succeed in his mission to *rule* over Holy Israel, that he immediately made a prayer to Allah Most High to grant that none should ever be able to inherit his Kingdom after him. Hence he preferred that Holy Israel should perish, rather than the possibility should exist that it could ever be inherited by that evil *Jasad*.

Who could that *Jasad* be who was shown to Solomon عليه السلام sitting on his throne? The next chapter attempts to answer this supremely important question.

CHAPTER THREE

Who was the *Jasad* sitting on Solomon's Throne?

As a consequence of using our methodology for the study of the *Qur'ān*, we have recognized the *Jasad,* who was shown to Solomon عليه السلام sitting on his throne, to be *Dajjāl* the false Messiah; and Allah Knows best!

Our view is that *Dajjāl*, the *Jasad*, does not have the same *Rūh,* or spirit, that human beings have, and this is what has made him a *Jasad;* and Allah Knows best!

When Moses عليه السلام was called upon to climb Mt. Sinai to meet with Allah Most High, someone known as the *Sāmiriyy*, who appears to have had a PhD in engineering, requested the Israelites to hand over to him all their gold. He then forged a golden calf and presented it to the Israelites who promptly declared that this was their God, and the God of Moses! He did such an excellent job in forging the calf that when the wind blew, the calf would *moo* in much the same way that a living cow would *moo*!

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا

هَذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَى فَنَسِيَ

(*Qur'ān*, TāHā, 20:88)

> "Then he brought out of the fire before the people a calf that was a *Jasad*. It seemed to low: so they said: This is your god, and the god of Moses, but Moses has forgotten!"

The *Qur'ān* declared of that golden calf that it was a *Jasad*, *i.e.,* a lifeless body, or a body without a soul.

In the case of the vision, however, Solomon عليه لسلام could not have seen a calf sitting on his throne. Rather that it had to be a human being since only a human being could seek to inherit his Kingdom.

The *Qur'ān* also referred to a *Jasad* as a body which does not consume food:

وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ

وَمَا كَانُوا خَالِدِينَ

(*Qur'ān*, al-Anbiyāh, 21:8)

> Neither did We endow them with bodies that could dispense with food, nor were they immortal.

A *Jasad* who sits on Solomon's throne عليه السلام and who is perceived by Solomon as someone who wants to inherit his Kingdom, has to be a person, and not just a lifeless body, hence he would have to consume food!

Who, or what, was the *Jasad* that Allah Most High showed to Solomon عليه السلام in a vision sitting on his throne?

As a consequence of using our methodology for the study of the *Qur'ān*, we have recognized the *Jasad* who was shown to Solomon عليه السلام sitting on his throne to be *Dajjāl* the false Messiah; and Allah Knows best! If we are correct in our interpretation, then the *Ayāt Mutashābihāt* concerning the *Jasad* would qualify as the most important of all such verses in the *Qur'ān*. This would have to be so since *Nabī* Muhammad صلي الله عليه و سلم declared that *Dajjāl* would cause mankind to experience the greatest tests and trials from the time of Adam عليه السلام until the Last Day.

We came to this conclusion since *Dajjāl* is described as an evil being, and because he will have to rule from Jerusalem, over a State of Israel, before he can claim to be the Messiah, and hope that his bogus claim would be accepted by the Jews, as well as by those Zionist Christians who are in alliance with the Jews.

If we are wrong in our interpretation of the *Jasad* to be *Dajjāl* the false Messiah, our critics must inform us who, or

what, was the *Jasad* who provoked such a response from Solomon عليه السلام?

What are the implications of Dajjāl as a Human *Jasad*?

Since Prophet Muhammad صلي الله عليه و سلم declared that *Dajjāl* would be a Jew, and that he would be a young man who would be powerfully built and would have the side-burns of curls which the Torah has ordered for males, the inescapable implication is that *Dajjāl* would make his appearance as a human being. When we look at him we would see nothing other than a human being, but we know from the *Qur'ān* that he is a *Jasad*. Hence the question now arises: If *Dajjāl* is a human-being and he is also a *Jasad*, in what way does *Dajjāl* differ from a normal human being?

Our answer is that it can only be in respect of the *Rūh,* or Divine spirit, which Allah Most High has breathed into every human being, in consequence of which a human being can not only see, and hear, and display intelligence—the way animals can see and hear and act intelligently—but has additional sight, hearing and a rational faculty:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ
لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا

مَّا تَشْكُرُونَ

(*Qur'ān*, al-Sajdah, 32:9)

Then He gave him form, and breathed into him of His Spirit: and as a consequence He endowed you with hearing, and sight, and hearts with which to acquire knowledge, [yet] how seldom are you grateful!

The *Qur'ān* refers to the capacity for *internal sight* that is located in the heart:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ
قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى
الْقُلُوبُ الَّتِي فِي الصُّدُورِ

(*Qur'ān*, al-Hajj, 22:46)

Will they not travel about the earth, so that their hearts might come alive and they might then be able to think, and so that they might be able to hear what otherwise could not

be heard? Yet, verily, it is not their eyes that have become blind—but blind have become the hearts that are in their breasts!

It also warns that Allah Most High can seal the human heart in such a way that the internal capacity for sight, for hearing and for internally received knowledge, would no longer be possible:

خَتَمَ اللّٰهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

(*Qur'ān*, al-Baqarah, 2:7)

Allah has sealed their hearts and their hearing, and over their eyes is a veil; and awesome suffering awaits them.

Our view, and Allah Knows best, is that *Dajjāl*, the *Jasad*, does not have the same *Rūh*, or spirit, that human beings have, and this is what has made him a *Jasad*.

Since the Prophet described him as an evil being, the implication is that he was created as such, and therefore bears no responsibility for his deeds. He was not created as a moral being, and hence his actions do not qualify as *conduct*. The implication is that he does not possess the *freedom* which human beings have for making a *free choice*. He does not

possess a *free will*, or a *self-directed will*. He also does not possess the capacity for *independent thinking* which human beings possess because of their creative intellect. In other words, *Dajjāl,* the *Jasad*, is externally programmed to act in the way that he does. He can be likened to an automaton externally endowed with intelligence.

Further Implications

The further implication in our view, of our recognition of *Dajjāl* as a *Jasad,* is that he would attempt to transform all of mankind into *Jasads* like himself.

The *Qur'ān* warns, in a warning that must be recognized to be primarily directed to those who fail to respond correctly to *Fitnah, i.e.,* tests and trials, posed by *Dajjāl*, that multitudes would be reduced to a status equivalent to cattle, and that they would then be a people destined for the Hell-fire. When we examine the contemporary world of Islam and the almost universal negative responses to our attempt to teach and explain the *reality* of the world today, it should be clear that the multitudes of Muslims have already been reduced to the status of *cattle:*

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ
وَالإِنسِ لَهُمْ قُلُوبٌ لاَّ يَفْقَهُونَ بِهَا وَلَهُمْ

أَعْيُنٌ لاَّ يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لاَّ
يَسْمَعُونَ بِهَا أُوْلَـئِكَ كَالأَنْعَامِ بَلْ هُمْ
أَضَلُّ أُوْلَـئِكَ هُمُ الْغَافِلُونَ

(*Qur'ān*, al-'Arāf, 7:179)

> And most certainly have We destined for hell huge numbers of the Jinn and men who have hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear. They are like cattle—nay, they are even less conscious of the right way: it is they, they who are the [truly] heedless!

The *Qur'ān* further warns those who are reduced to internal blindness and thus become *Jasads* like *Dajjāl* would remain blind in the next world as well:

وَمَن كَانَ فِي هَـذِهِ أَعْمَى فَهُوَ فِي الآخِرَةِ
أَعْمَى وَأَضَلُّ سَبِيلاً

(*Qur'ān*, al-Isra', 17:72)

> Whoever is internally blind in this world will be blind in the life to come as well and still farther astray from the path of truth.

Whoever has eyes and yet cannot see would have become a *Jasad* like unto *Dajjāl*. How then does *Dajjāl* reduce people to a state of internal blindness? How does *Dajjāl* get people to stop *thinking* in consequence of which *he would think for them*, and how does he get people to stop using their own *free-will* with which to make proper choices in life, in consequence of which *he would choose for them*? We need to discover how *Dajjāl* succeeds in getting the masses of people to dance to every tune he plays. It is therefore a matter of supreme importance to our readers that they should have some insight into the strategies which *Dajjāl* will employ in order to reduce most of mankind into *Jasads* like himself, and it is to this subject that we now turn.

CHAPTER FOUR

How does Dajjāl reduce human beings into *Jasads* like himself?

No Muslim in the modern age has demonstrated greater insight into the *Jasad* than Malcolm X. Almost 60 years have passed since Malcolm stunned the world with his brilliant description of the *house slave,* and how he differs from the *field slave.* In fact Malcolm's *house slave*, or *house Negro*, is a *Jasad* since he is both *externally* as well as *internally* a slave.

Perhaps the first and most prevalent way through which *Dajjāl* achieves his objective of transforming human beings into *Jasads* like himself is through tempting people into committing sins which result in the loss of internal *Nūr*, or light. Such would be sins such as *Ribā*, which is lending or borrowing money on interest, or taking people's property from them by deception; such also, would be the sin of *Zinā*, which is sexual intercourse with someone with whom one is not lawfully

permitted to do so, *i.e.,* someone who is not a wife of marriage or a *Milk al-Yamīn*.

But his most formidable weapon is at work when he convinces a believer to choose the *Hayat al-Dunyah, i.e.,* the life of this world, over the *Akhirah, i.e.,* the hereafter.

The *Qur'ān* has delivered a stern warning to such people who prefer the life of this world to the hereafter, and are hence reduced to becoming *Kāfir*. *Dajjāl* has the word *Kāfir* or disbeliever written between his eyes on his forehead, and hence he poses the supreme danger to faith of believers:

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ
وَيَصُدُّونَ عَن سَبِيلِ اللّهِ وَيَبْغُونَهَا عِوَجًا
أُوْلَـئِكَ فِي ضَلاَلٍ بَعِيدٍ

(*Qur'ān*, Ibrāhīm, 14:3)

> They, *i.e.*, the *Kuffār*, are those who love the life of this world more than the Hereafter, who hinder men from the Path of Allah and seek therein something crooked: they are astray by a long distance.

But *Dajjāl* also achieves this objective through a sustained process of brain-washing, and as a result people no longer *think*

for themselves, nor do they make *their own independent choices* in life. Rather *Dajjāl* so brain-washes them that *he* thinks for them, and *he* makes their *choices* for them. As *Dajjāl* succeeds in this mission of his, a global society eventually emerges in which those amongst mankind who are so brain-washed would live the same essentially godless way of life bereft of understanding of the *reality* of the world in which they live. They will then dance to every tune that *Dajjāl* plays, and whoever refuses to dance would be attacked and punished the Venezuelan way.

Those readers who still have the capacity to *think* would recognize that *Dajjāl* has largely accomplished that mission. Others who have lost the capacity to *think,* or who have abandoned *thinking* because it interferes with the enjoyment of the life of this world, would be bewildered to know that *Dajjāl* is the master-mind who has created today's global society.

In the same way that *Dajjāl* has been deceiving the *Shayātīn* (plural of Satan) of the *Jinn* into carrying out his plans, so too has he already deceived large numbers of people who were tested and failed the tests. The classic example is the current bogus *Jihad* in Syria, the *Shirk* of the modern State and the *Ribā* of the monetary system.

Both *Jinn* and human beings have the capacity to *think*—rather than to act blindly in such a way as to serve *Dajjāl.* Both *Jinn* and human beings would hence be held responsible before Allah Most High on Judgment Day if they allow *Dajjal* to

deceive them into following him, instead of the Truth which has come from Allah Most High.

What awaits mankind in the not-too-distant future is even worse, as millions of children grow up to become adults with no capacity to think—because their thinking process has been damaged by smart phones, wireless internet, etc.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ
قُلُوبٌ لاَّ يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لاَّ يُبْصِرُونَ بِهَا
وَلَهُمْ آذَانٌ لاَّ يَسْمَعُونَ بِهَا أُوْلَئِكَ كَالأَنْعَامِ بَلْ
هُمْ أَضَلُّ أُوْلَئِكَ هُمُ الْغَافِلُونَ

(*Qur'ān*, al-'Arāf, 7:179)

> And We have certainly have We destined, *i.e.,* ordained a destiny, for hell many of the Jinn and men who have hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear. They are like cattle—nay, they are even less conscious of the right way: it is they, they who are the [truly] heedless!

Malcolm X and the *Jasad*

No Muslim in the modern age has demonstrated greater insight into the *Jasad* than Malcolm X. Almost 60 years have passed since Malcolm stunned the world with his brilliant description of the *house slave,* and how he differs from the *field slave*. In fact Malcolm's *house slave*, or *house Negro*, is a *Jasad* since he is both externally as well as internally a slave:

> So you have two types of Negro, the old type and the new type. Most of you know the old type. When you read about him in history during slavery he was called "Uncle Tom." He was the house Negro. And during slavery you had two Negroes. You had the house Negro and the field Negro.
>
> The house Negro usually lived close to his master. He dressed like his master. He wore his master's second-hand clothes. He ate food that his master left on the table. And he lived in his master's house—probably in the basement or the attic—but he still lived in the master's house.
>
> So whenever that house Negro identified himself, he always identified himself in the same sense that his master identified himself. When his master said, "We have good food," the house Negro would say, "Yes, we have plenty of good food." "We" have plenty of good food. When the master said that "We have a fine home here," the house Negro said, "Yes, we have a fine home here." When the master would be sick, the house Negro identified himself so much with his master he'd say, "What's the matter boss, we sick?" His master's pain was his pain. And it hurt him more for his master to be sick than for him to be sick himself.

When the house started burning down, that type of Negro would fight harder to put the master's house out than the master himself would.

But then you had another Negro out in the field. The house Negro was in the minority. The masses—the field Negroes were the masses. They were in the majority. When the master got sick, they prayed that he'd die. [Laughter] If his house caught on fire, they'd pray for a wind to come along and fan the breeze.

If someone came to the house Negro and said, "Let's go, let's separate," naturally that Uncle Tom would say, "Go where? What could I do without boss? Where would I live? How would I dress? Who would look out for me?" That's the house Negro. But if you went to the field Negro and said, "Let's go, let's separate," he wouldn't even ask you where or how. He'd say, "Yes, let's go", and that one ended right there.

So now you have a twentieth-century-type of house Negro, a twentieth-century Uncle Tom. He's just as much an Uncle Tom today as Uncle Tom was 100 and 200 years ago. Only he's a modern Uncle Tom. That Uncle Tom wore a handkerchief around his head. This Uncle Tom wears a top hat. He's sharp. He dresses just like you do. He speaks the same phraseology, the same language. He tries to speak it better than you do. He speaks with the same accents, same diction. And when you say, "your army," he says, "our army." He hasn't got anybody to defend him, but anytime you say "we" he says "we", "our president," "our government," "our Senate," "our congressmen," "our this,

> and our that." And he hasn't even got a seat in that "our" even at the end of the line. So this is the twentieth-century Negro. Whenever you say "you," the personal pronoun in the singular or in the plural, he uses it right along with you. When you say you're in trouble, he says, "Yes, we're in trouble."
>
> But there's another kind of Black man on the scene. If you say you're in trouble, he says, "Yes, you're in trouble." [Laughter] He doesn't identify himself with your plight whatsoever.
>
> SOURCE: X, Malcolm. "The Race Problem." African Students Association and NAACP Campus Chapter. Michigan State University, East Lansing, Michigan. 23 January 1963.

The house slave, as described by Malcolm, fits perfectly the description of a human-being who has been reduced by *Dajjāl* to a *Jasad*.

Jasads have proliferated in North America to such an extent, these last 60 years, that if Malcolm were alive today he would be banned from lecturing in most of the *Masājid*, and he would never be invited to speak at any of the mega conventions of Muslims in USA or Canada where 15000 or more gather to be brainwashed with a cosmetic brand of Islam of which the slave-master approves.

CHAPTER FIVE

The *Jasad* the Jinn and the Death of Solomon عليه السلام

It appears to be an almost universally held view that Solomon عليه السلام died while sitting, perhaps, on his throne, and that it was his dead physical body which eventually collapsed after some earthworms had spent what must have been an endless amount of time gnawing away at the bottom of his staff. Our view is that it was the *Jasad* who was sitting on the throne ever since Solomon died, and that he was using the *Minsa-ah* of his staff for backward and forward travel in 'time' in order to present to the *Jinn* live images of Solomon.

However, when *Dābbat al-Ard* consumed the *Minsa-ah* of Solomon's staff, the *Jasad* lost the capacity to present to the *Jinn* those live images of Solomon which showed him sitting on his throne and moving about. It was those images of Solomon which collapsed and disappeared when that *Minsa-ah* of the staff was consumed, and not Solomon's physical body, and only then did the *Jinn* realize that the

person sitting on the throne all this while was not Solomon but, rather, someone else.

We now turn once more to the *Jasad* who was shown sitting on Solomon's throne; this time, however, the *Qur'ān* directs us to the occasion of Solomon's death عليه السلام.

Allah Most High had ordered the *Jinn* to work for Solomon عليه السلام and had warned them of severe punishment if they ever disobeyed him:

. . . وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ
بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ
مِنْ عَذَابِ السَّعِيرِ

(*Qur'ān*, Saba, 34:12)

And among the *Jinn* there were some that had been ordered to work for Solomon by Allah's leave, and whichever of them deviated from Our command, him would We let taste suffering through a blazing flame.

The *Qur'ān* identified those *Jinn* as *Shayātīn*, or Satanic *Jinn*, and went on to inform us of other *Jinn* who served Solomon عليه السلام while shackled in chains:

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ *

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ

(*Qur'ān*, Sād, 38:37-38)

> And among the Jinn who were ordered to work for Solomon were multitude of Shayātīn who worked as builders and divers—and others linked together in fetters.

We now turn to that moment in time when Solomon عليه السلام died, and the *Jinn* were unaware that he was dead—hence they kept on working until *Dābbat al-Ard*, or a creature of the earth, came along to so consume the *Minsa-ah* of Solomon's staff that live images of Solomon collapsed. Only then did the *Jinn* realize that Solomon was dead and that had they known it they would not have kept on working for so long in vain.

There are many commentators of the *Qur'ān* who explain that it was Solomon's dead body which collapsed; hence they offer an explanation of the verse to the effect that Solomon died while sitting on his throne and holding on to his staff. Some commentators locate his death to have occurred elsewhere than while sitting on his throne:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى
مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا
خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ
الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

(*Qur'ān*, Saba, 34:14)

There are many today who cannot access the *Qur'ān* other than through a translation, and this is what they learn from some English translations:

Muhammad Asad's translation of the above verse:

> Yet [even Solomon had to die; but] when We decreed that he should die, nothing showed them that he was dead except an earthworm that gnawed away his staff. And when he fell to the ground, those invisible beings [subservient to him] saw clearly that, had they but understood the reality which was beyond the reach of their perception, they would not have continued [to toil] in the shameful suffering [of servitude].

Here is his commentary of the verse:

> This is yet another of the many Solomonic legends which had become an inalienable part of ancient Arabian tradition, and which the *Qur'ān* uses as a vehicle for the allegorical illustration of some of its teachings. According to the legend alluded to above, Solomon died on his throne leaning forward on his staff, and for a length of time nobody became aware of his death: with the result that the jinn, who had been constrained to work for him, went on labouring at the heavy tasks assigned to them. Gradually, however, a termite ate away Solomon's staff, and his body, deprived of support, fell to the ground. This story—only hinted at in its outline—is apparently used here as an allegory of the insignificance and inherent brittleness of human life and of the perishable nature and emptiness of all worldly might and glory.(*Qur'ān*, Saba, 34:14)

It is incredible that Asad should declare of a passage of the *Qur'ān* that it has no factual reality, but rather, that it is a legend that Allah Most High chose to use in order to teach a lesson. Asad had to adopt this quite improper view since he clearly dismissed the possibility that Solomon عليه السلام could have been dead for a long period of time without the *Jinn* knowing about it, and that it was only when the earthworms had gnawed sufficiently at the bottom of the staff that it lost its balance and collapsed, that Solomon's body also collapsed.

What Asad did not know was that Allah Most did not resort to any recycled legend, and it was his incapacity to understand the *Qur'ān* that led him to make that false comment concerning Allah Most High.

Abdullah Yusuf Ali renders the verse as follows:

> Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinn saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).

Here is his commentary:

> This allegory illustrates three points: (1) however great and glorious human power and grandeur may be, it is only for a time, and it may fade away even before people know of its decline; (2) the most remarkable events may be brought to light, not by a flourish of trumpets, but by a humble individual, unknown and unseen, who works imperceptibly and undermines even so strong a thing as a staff, on which a great man may lean; (3) work done by men merely on the basis of brute strength or fear, as in the case of the Jinns, will not endure. This is brought up in strong contrast against the Power and Majesty of Allah, which will endure, which cannot be sapped, and which can only be fully appreciated by a training of the will and heart. In the same way, in David's story above, his mighty strength as a warrior, (see 2:251), and his skill in making armour are only to be valued when used, as it was used, in the service of Allah, in righteous works (34:11). The Jinns looked upon their work as a Penalty, and so it became to them. The people who worked at the Temple of Solomon as the People of David worked and gloried in their work as a thanksgiving to Allah, and their work became sanctified.

> The Jinns knew nothing of hidden secrets; they only saw the obvious, and had not even the significance of the little worm that slowly gnawed away Solomon's staff.

Marmaduke Pickthall has this translation:

> And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the Jinn saw clearly how, if they had known the unseen, they would not have continued in despised toil.

Elementary common sense is enough for us to realize that if a King of a ruling State in the world were to have died in private space his family members and servants would quickly discover his death. If, on the other hand, he died in public space, such as while sitting on his throne, it would not take as long as an hour before his death was discovered. It is impossible that he could have remained dead on his throne or anywhere else for even an entire day with no one realizing that he was dead. A King who is sitting on his throne in a public hall would not only be in the presence of his court, but would also have security staff that would be constantly monitoring him to assure his safety. Such security staff would recognize within minutes that something had happened to him, and would investigate. A King in private space would have family members who would approach him, and so too his servants and other staff. A King cannot remain for endless hours without being served with a meal; hence it would be impossible that his death would not soon be discovered.

It appears to be an almost universally held view that Solomon عليه السلام died while sitting, perhaps, on his throne, and that it was his dead physical body which eventually collapsed after some earthworms had spent what must have been an endless amount of time gnawing away at the bottom of his staff. Our view is that it was the *Jasad* who was sitting on the throne ever since Solomon died, and that he was using the *Minsa-ah* of his staff for backward and forward travel in 'time' in order to present to the *Jinn* live images of Solomon.

However, when *Dābbat al-Ard* consumed the *Minsa-ah* of Solomon's staff, the *Jasad* lost the capacity to present to the *Jinn* those live images of Solomon which showed him sitting on his throne and moving about. It was those images of Solomon which collapsed and disappeared when that *Minsa-ah* of the staff was consumed, and not Solomon's physical body, and only then did the *Jinn* realize that the person sitting on the throne all this while was not Solomon but, rather, someone else.

Who, then was sitting on Solomon's throne all this while since he died, and who deceived the *Jinn* to work for him while they believed that they were working for Solomon عليه السلام? Our answer is that *Dajjāl,* the *Jasad,* was sitting on the throne. Indeed he is still sitting on the throne even as this book is being written.

We therefore recognize that *Dajjāl* would continue to deceive the *Jinn* until *Dābbat al-Ard*, or a creature of the earth, so consumes Solomon's staff that it destroys its *Minsa-ah, or*

miraculous capacity which made it possible for the *Jasad* to present to the *Jinn* live images of a Solomon عليه السلام.

Dajjāl is therefore profiting up to this day from evil work being done for him by the *Shayātīn* of the *Jinn*, and this partially explains Jerusalem's ascendancy to center-stage in the world as this book is being written.

CHAPTER SIX

Explaining *Dābbat al-Ard* (*i.e.*, a beast or creature of the earth)

The verse of the *Qur'ān* concerning *Dābbat al-Ard* (*i.e.,* Saba, 34:14) has been almost universally understood to mean that living creatures akin to termites ate away at the base of a standing staff which then eventually lost its balance and collapsed. We are both unimpressed and unconvinced by that explanation.

Allah Most Wise created those who would incrementally chip away at the power and authority of *Dajjāl's* Israel. The chippers chip away at something located within Solomon's staff *(i.e., Minsa-ah)*—until the staff loses its divinely-bestowed constitution (*i.e., Fitrah)* which allows it to be used to present such live images of Solomon as would convince the *Jinn* that he was still alive and sitting on his throne. When the staff loses that miraculous *Fitrah* the live images of Solomon, who was long dead, would collapse; and it would only be when it collapses that *Dajjāl,* the *Jasad,* would lose his ability to

convince the *Jinn* that it was Solomon عليه السلام who was sitting on the throne. At that moment when this fact dawns upon the *Jinn*, *Dajjāl's* unholy State of Israel will lose the centuries-long support of the *Jinn* with consequences that must terrify every Zionist Jew and Zionist Christian supporter of that Israel. Here is the verse of the *Qur'ān* which has delivered this extraordinary information:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى
مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا
خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ
الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

(*Qur'ān*, Saba, 34:14)

When Allah Most High decreed that Solomon عليه السلام should die, the *Jinn* never realized that he was dead, and that there was a *Jasad* sitting on his throne in possession of his staff. And so they continued, absent-mindedly so, to obey and to serve the *Jasad* until *Dābbat al-Ard* consumed the *Minsa-ah* of the staff. When the *Minsa-ah* of the staff collapsed, in the sense that it lost its miraculous powers in

> the world of 'time', the *Jinn* then perceived the *reality* before them, *i.e.,* that Solomon was dead and that there was someone else sitting on his throne. The *Jinn* then understood that they would not have continued toiling for so long in the shameful suffering of servitude to an imposter—doing all the evil things the impostor decreed that they must do on Israel's behalf—had they used their capacity to think and to thus penetrate beyond the 'appearance' to reach the 'reality', *i.e.,* that they were being taken for a ride.

The above verse of the *Qur'ān* (*i.e.,* Saba, 34:14) concerning *Dābbat al-Ard* has been almost universally understood to mean that living creatures akin to termites ate away at the base of a standing staff which then eventually lost its balance and collapsed. We are both unimpressed and unconvinced by that explanation.

Proper methodology requires that the *Qur'ān* itself be used to explain the meaning of the word *Minsa-ah*.

We must begin the application of proper methodology by recognizing that the *Qur'ān* has always used another word for 'staff', *i.e., Asāh*. In fact the *Qur'ān* has used the word *Asāh* for 'staff' twelve times as follows: al-'Arāf, 7:107, 117, 160; Tā Hā, 20:18, 66; al-Shu'ara, 26:32, 44, 45, 63; al-Naml, 27:10 and al-Qasas, 28:31.

Why then should Allah Most High depart from a word *Asāh* which He has consistently used to mean 'staff', and in this solitary instance, use another word, *Minsa-ah*, to mean the

same thing? This cannot have occurred by accident. There must be a reason for this departure from the word *Asāh* and solitary instance use of the word *Minsa-ah* instead.

Allah Most High sent the *Qur'ān* to people who 'think', and here is an instance where we are provoked to 'think' in order to understand why a new word, *i.e., Minsa-ah* is used instead of the other word for staff, *i.e., Asāh* which is used throughout the *Qur'ān*.

When we proceed to apply proper methodology in searching the *Qur'ān* for any other instance in which the *Minsa-ah* occurs, we find one solitary instance in *Sūrah al-Taubah* as follows:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ
الَّذِينَ كَفَرُواْ يُحِلِّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا
لِّيُوَاطِؤُواْ عِدَّةَ مَا حَرَّمَ اللّهُ فَيُحِلُّواْ مَا
حَرَّمَ اللّهُ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللّهُ لاَ
يَهْدِي الْقَوْمَ الْكَافِرِينَ

(*Qur'ān*, al-Taubah, 9:37)

> Allah Most High has denounced in the above verse the Arab practice of interfering with 'time' and has declared such to be one more instance of their refusal to acknowledge the truth—a means by which those who are bent on denying the truth are led astray. They declare this practice of adding an extra month every third year in order that the lunar year may synchronize with the solar year to be permissible in one year and forbidden in another year, in order to conform outwardly to the number of months which Allah has hallowed: and thus they make permissible what Allah has prohibited. Goodly seems unto them the evil of their own doings, since Allah does not grace with His guidance people who refuse to acknowledge the truth.

The above verse of the blessed *Qur'ān* has very clearly used the word *al-Nasīu* to mean 'time'. In this case it is the change in the system of measurement of the passage of time in which Allah Most High has ordained that a year should comprise of twelve lunar months.

When the Prophet صل الله عليه و سلم used the same word, he also used it for 'time' in the sense of 'prolongation of life-span':

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ: مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

> Whoever wishes that he be granted more wealth and that his lease of life be prolonged, he should keep good relations with his kith and kin.
>
> (Bukhārī, Muslim)

Some commentators of the *Qur'ān* are of the view that the word *Minsa-ah* above means 'staff' or 'walking stick'. We believe that this explanation of the word *Minsa-ah* is inadequate.

If we accept this explanation of the meaning of the word *Minsa-ah*, then the implication would be that the Solomon عليه السلام was holding on to his staff, and when the staff collapsed, his dead body also collapsed.

Our view of *Minsa-ah*

It is clear to us that it was because of his possession of Solomon's staff that the *Jasad*, who was sitting on Solomon's throne, could succeed in having the *Jinn* continue to work for him. Solomon's staff had to possess certain divinely-bestowed miraculous powers or properties related to the world of 'time' to have that effect on the *Jinn*.

We can recall to advantage that it was with his staff, which also possessed similar divinely-bestowed power and properties, that Moses, *i.e., Nabī Mūsa* السلامعليه struck the Red Sea, which then parted miraculously to make a track of dry land through which the Israelites could pass to safety (See *Qur'ān*, al-Shurā, 26:23). It was also with his staff that Moses struck the rock and twelve streams of water then flowed miraculously from the rock—one stream for each of Israel's twelve tribes (See *Qur'ān*, al-Baqarah, 2:160). It was with that same staff that Moses defeated Pharaoh's magicians when his staff became a serpent which miraculously swallowed all that they produced as magic (See *Qur'ān*, al-'Arāf, 7:107–117).

We may also recall that it was with *Yūsuf's* shirt which was thrown on his father *Ya'qūb's* face, that his sight was miraculously restored عليهما السلام.

If *Minsa-ah* refers to the miraculous powers of the staff which made possible forward and backward movement in 'time', then this would explain how the *Jasad* was able to use the staff to deceive the *Jinn* thus preventing them from realizing that Solomon عليه السلام was dead, and that there was someone else sitting on his throne.

Our view is that the *Minsa-ah* made it possible for moving *images* of Solomon عليه السلام, alive and sitting on his throne, to be presented to the *Jinn*—and thus were they deceived.

Dābbat al-Ard would then have to be something which incrementally dismantles and eventually succeeds in nullifying

or destroying the miraculous properties of Solomon's staff in consequence of which the moving *images* collapsed when the *Minsa-ah* of the staff was consumed.

Our conclusion is that since neither the *Qur'ān*, nor the *Hadīth* of the Prophet صلى الله عليه و سلم, support the meaning of *Minsa-ah* which has been given by some commentators of the *Qur'ān* as just 'staff', we are now left with only one alternative, *i.e.,* that *Minsa-ah* refers to some miraculous capacity in Solomon's staff which is related to 'time'.

Dābbat al-Ard would then be those who destroy the miraculous capacity of the 'staff' to permit simultaneous travel back and forth through different dimensions of time. It was through this back and forth travel that the young men who were asleep in the cave could remain in two dimensions of time simultaneously (See *Qur'ān*, al-Kahf, 18:16–20).

If the *Jasad* could manipulate different dimensions of time, he could thereby present to the *Jinn* an image of Solomon who is still alive, while concealing from them, Solomon's death.

If *Dajjāl*, the *Jasad*, can manipulate different dimensions of time through the *Minsa-ah* of Solomon's staff, and hence advance his agenda of eventually ruling the world from Holy Jerusalem, we will have to accept that the major function of *Dābbat al-Ard* is to eventually check-mate *Dajjāl*, the *Jasad,* by depriving him of that miraculous capacity of the staff. They do so by consuming the *Minsa-ah* of the staff and thereby deprive

the staff of its miraculous properties and functions. And Allah Knows best!

In another verse, the *Qur'ān* further describes *Dābbat al-Ard* as something which will either 'speak to them' or 'injure them':

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً
مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا
بِآيَاتِنَا لَا يُوقِنُونَ

(*Qur'ān*, al-Naml, 27:82)

> Now, as for the deaf and blind of heart, when the word of truth stands revealed against them, We shall bring forth unto them out of the earth a creature, which will speak to/injure them, because mankind had no real faith in Our messages.

The emergence of the beast or creature of the earth, *i.e., Dābbat al-Ard*, is therefore directly linked to the negligence of a world of people who allow themselves to become brain-washed.

The same Arabic word تكلمهم can have two different meanings based on different punctuation. If it is written as

tukallimuhum then it would mean 'speak to them'. But if it is written as *taklimuhum* it would mean 'wound them'. Both meanings would appear to apply if we interpret *Dābbat al-Ard* in the manner which we have just done. The learned companion of the blessed Prophet صلى الله عليه وسلم Abdullah Ibn Abbās, held this view. (See Tafsīr al-Qurtubi)

Our view is to identify *Dābbat al-Ard* with the invisible electronic waves emitted from television screens, cellular smart phones and wireless internet, etc. And Allah Knows best!

Already bees have difficulty in navigating their way to and from the pollen in flowers, and as a consequence the production of honey in the mysterious modern world is in constant and alarming decline.

In addition, electronic communication through so-called 'Smart Phones' and other such cellular phones is rapidly transforming much of the thus 'connected world' into a virtual talk city in which the 'cattle' of the world spend endless, hours, days, weeks—and eventually a lifetime, communicating with each other in what may best be described as a 'Talk City'. Eventually the 'cattle' become so addicted to what is sometimes known as 'Bla-Bla', that they cannot bear to live without those devices. They remain unaware that this explosion in 'talk' is not happening by accident. Rather a divine plan is unfolding in which the electronic waves emitted into the atmosphere, and into the human ear-drum and brain, will not only cause the miraculous properties of Solomon's staff to be consumed electronically, but will also damage people's brains to such an

extent that brain cancer, dementia and a form of dementia known as Alzheimer would become common-place. Indeed there may be an epidemic in the making. Alzheimer's is a brain disease that causes a slow decline in memory, thinking and reasoning:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ
أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ

(*Qur'ān*, al-Hashr, 59:19)

> Allah warns mankind not to be like those who are oblivious of Allah, and whom He therefore causes to become oblivious of their own status as human beings: for it is they, they who are truly depraved!

Those who are not comfortable with the above identification of *Dābbat al-Ard*, may choose instead to await a *Dābbat al-Ard* described elsewhere as follows:

> Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the color of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel.

This function of *Dābbat al-Ard* must be very convenient for *Dajjāl*, who has precisely the same goal of incrementally dismantling every rival to Israel that now exists in the world—hence the explanation for the fate which is now embracing such great States of the modern West as USA, UK, France, Germany, etc. These ruling States and their greatest allies which gave to the world the likes of *Pax Britannica* and *Pax Americana*, are being incrementally dismantled by hidden forces akin to termites which are constantly nibbling away at the staff that maintains the balance of a soulless body sitting on the throne reserved for the ruling State. The rivals to Israel's status as ruling State in the world will one day collapse. It is just a matter of time.

This writer pauses to advise all those who have faith in the One God—Muslim, Christian, Jew or otherwise—and who are living within the embrace of *Dajjāl's* electronically-connected world, to seek protection and healing through continuous recitation of the Arabic text of the blessed *Qur'ān*. This is particularly important for those who continuously use, foolishly so, their so-called Smart Phones and other cellular phones. This writer pauses to remind such people of the divine declaration that the *Qur'ān* can 'heal':

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاء وَرَحْمَةٌ

لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

(*Qur'ān*, al-Isra', 17:82)

> Thus, step by step, has Allah Most High bestowed through this Qur'ān that which heals, and is a grace unto those who believe in the One God, the while it only adds to the ruin of evildoers.

The scientific and medical evidence should soon emerge that Electromagnetic Radiation emitted from laptop computers, cell phones, and other electronic devices are harmful to our bodies. Not only will we soon have evidence of a link with brain tumors, infertility, *etc*., but most frighteningly of all is the damage done to the memory, and thus to the capacity to think. The world may soon be filled with *Jasads*.

This writer anticipates a time which will not be long in coming when no child who is brought up exposed to electro-magnetic radiation in the electronically-wired cities and towns of the modern world would be able to memorize the *Qur'ān*, because of damage to his memory.

We conclude our advice to parents who reside on in towns and cities of the modern world to ensure that their children recite the *Qur'ān* daily, and complete the recitation of the *Qur'ān* at least once a month, in order that the *Qur'ān* might function as a shield protecting the brain and mind of the child from damage caused by such radiation.

We may also point out before ending this brief book that when we prostrate our *Salāt*, i.e., in the position of *Sijdah*, we make seven points of contact with the earth with seven bones of the body. The most important of all is when the bone which connects the forehead with the nose touches the ground. While each bone functions as a conduit for electromagnetic radiation to be transferred from our bodies to the earth, thus saving the body from their harmful effects, the transfer from the brain and head is the most important of all, since it is the head that the greatest danger exists from such radiation.

Finally, we should avoid the use of shoes with rubber soles since rubber prevents the transfer of the radiation through the feet to the earth.

Last Word

This book is written with the specific purpose of inviting—respectfully so—a scholarly response to our views expressed on the subjects of the *Jasad,* as well as *Dābbat al-Ard*, from those who defend the *Salafi* methodology, as well as from those who defend the method by which the *Qur'ān* is taught and studied in the *Dār al-'Ulūm*.

We await their response.

APPENDIX 1

Summary of views on the *Jasad* by the classical commentators of the *Qur'ān*

By Hasbullah Shafi'iy

1. Many of the classical commentaries mention that *Jasad*, linguistically, is a human body inclusive of the head and flesh but without the *Rūh*. [*at-Tafsīr al-Kabīr, at-Tabarānī; Rūh al-Bayān, Ismā'īl Haqqī; Majma'ul Bayān, at-Tabarsī; Anwār at-Tanzīl, Baidāwī; al-Bahr al-Muhīt, Abu Hayyān; Gharāib al-Qur'ān, Nizām ad-Dīn an-Naisāpūrī; al-Bahr al-Madīd, Ibn 'Ajībah; at-Tas-hīl, Ibn Juzayy al-Gharnātī; Rūh al-Ma'ānī, al-Alūsī*].

2. Most modern commentaries in English, Tamil and Malay have repeated most of the content mentioned in the classical commentaries. The only exception appears to be *Maudūdi's* commentary in which he mentions that the *Jasad* could possibly also refer to *Nabī Sulaimān's* عليه السلام son who ruled for a short time after his father as a "good-for-nothing" since it is linguistically compatible to name a weak ruler such. He then lost the kingdom soon after he

assumed power. Most of the modern commentators of the *Qur'ān* like Prof. Hamkā, seem to incline towards *Imām al-Rāzī's* commentary (refer to No. 5 below). Amongst the modern commentaries, *al-Sha'rāwī's* (d.1418H) is worth mentioning. He says in his commentary to this verse that *Fitnah* is not something reprehensible, and that the origin of the word *Fitnah* is the smelting of gold to purify it:

> "Gold is mixed with other materials and we want it to be pure; so what do we do? We smelt the gold in fire so that impurities are removed from it until it becomes clean and pure from them. In like manner, *Fitnah* purifies mankind to clarify the good from the bad, and Allah had caused Sulaimān to go through *Fitnah* like he had caused his father Daūd to go through *Fitnah*." He further comments on *Jasad*, "(it is) a body and structure outwardly visible that does not contain in it a *Rūh*, and about which Allah says, "And Behold in due proportion I fashioned it and breathed into it…" (15:29) *i.e.al-Jasad* ("it") and referring to which He, Most High, mentioned in the story of *Sāmiriyy* (al-*Qur'ān*, 20:88): "Then he (*Sāmiriyy*) brought out (of the fire) before the (people) the *Jasad* of a calf that seemed to low…" meaning: the structure of a calf and its physical body, one that is clearly visible but without a *Rūh*."

3. Amongst all the narrations mentioned in the classical *Tafāsīr*, only one is a *Marfu' Hadīth* recorded in *al-Bukhārī* and *Muslim*.

   Abū Hurairah رضي الله عنه narrated that the Prophet Muhammad صلي الله عليه و سلم said that *Sulaimān* عليه السلام went to

all his wives on a particular night with the hope that all of them will conceive a child each and will bear him an army of horsemen who will fight in the path of Allah, just that he did not say *Inshā Allah*, therefore only one lady conceived and later she gave birth to a deformed and dead child. The Prophet then went on to say that if only he had said *Inshā Allah*, he would have received an army of horsemen who would have fought with him *Fī Sabīlillāh*. The *Mufassirūn* say that this dead child was placed on his throne and this could be the *Jasad*. However, the Prophet صلي الله عليه و سلم did not mention that this is the incident referred to in the verse and that it was the dead child that was referred to as *Jasad* in the verse, which if it was, he would normally specify, hence all the commentators are unsure if this is the *Jasad* (the dead child) that was placed on his throne. *Imam al-Bukhārī* too, did not record this *Hadīth* in his book of *Tafsīr*. It therefore remains as an authentic incident that had happened in *Nabī Sulaimān's* life عليه السلام but we are unable to confirm this to be the incident referred to in the verse. *Al-Qushayrī, al-Zamakhsharī, Abū Hayyān, al-Tabarsī, al-Rāzī, al-Qurtubī, al-Baidāwī, al-Māwardī, al-Baghawī, Ibn ʿAbd as-Salām, al-Nasafī, Ismā'īl Haqqī, Ibn ʿAjībah, ʿAbd al-Razzāq al-Kāshānī, al-Alūsī* and others have included this as a possible explanation of the verse in their commentaries.

4. All other narrations lead back to *ʿAbdullah ibn ʿAbbās* رضي الله عنه and some other *Tabi'īn* and *Tabi' al-Tabi'īn* but

not to the Prophet; some to *Ka'b al-Ahbār* too. These narrations are mostly only compiled as "it has been narrated", "so-and-so said" and "it is said" but not as confirmed explanations of the event that is referred to in this verse of the *Qur'ān*. Thousands of commentaries were more often than not compilations of narrations and interpretations unless otherwise clearly stated by the *Mufassir*, or commentator of the *Qur'ān*. In this case, no *Mufassir* has clearly stated that this is the incident referred to in the verse. They are in summary as follows:

a. *Nabī Sulaimān* conquered an island kingdom called *Saidūn*, killed the king who was a tyrant and married his daughter who embraced Islām but remained unhappy. Her name was *Jarādah*. Some say she did not embrace Islām. She longed for her father's company and missed his court, therefore requested *Nabī Sulaimān* to instruct the *Shayātīn*, *i.e., Jinn* who are Satans, to make for her a structure of her father. He did so and she soon started to prostrate to the image together with her maids in the palace in reminiscence of what she used to do in her king-father's presence. This carried on without the knowledge of the Prophet (according to some for forty days). Later he found out this had been happening and destroyed the image, burnt it and dispersed its ash in the air. *Jasad* in this narration therefore would refer to this image/idol of her father. *Al-Zamakhsharī* has this with the comment that Allah

knows best about the soundness of this narration. *Al-Qurtubī* narrates this from *Wahb ibn Munabbih* and also records another version which has it that *Jarādah* remained an idol-worshipper even after the marriage, brought an idol made of Ruby into the house of *Nabī Sulaimān* and had been worshipping it in secret for forty days without his knowledge until she eventually submitted in Islām. *Al-Qushayrī, al-Māwardī, al-Baidāwī, Ibn ʿAbd as-Salām, as-Suyūtī, ʿAbd al-Razzāq al-Kāshānī, al-Baghawī* (with an extended version of this story leading up to the loss of his ring to a *Shaitān), ibn ʿAjībah, al-Jawziy, al-Alūsī* and others have narrated this. *Ibn Juzayy al-Gharnātī* has also recorded this with a note that this report is weak because of its distant possibility that an idol could have been worshipped in the house of a *Nabī,* or Prophet, and also due to the distant possibility of a *Nabī* having instructed an idol to be made.

b. A child was born to Nabī Sulaimān عليه السلام.The *Shayātīn* feared that they will be forced to labour for the kingdom for another generation after the Prophet so they plotted to kill him or make him a handicap. Sulaimān عليه السلام feared that they would achieve it so he concealed him for safety in the clouds and the winds gave him the nourishment he needed but Allah caused the child to die, according to *Ismā'īl Haqqī*, due to his trusting the clouds and the wind and fear for the harms

from the *Shayātīn*. This *Jasad*—dead body—was then placed on his throne. *Al-Qurtubī* has paraphrased this from *al-Sha'biyy* saying that he was made to suffer the ill consequence because of his fear for the harm the *Shayātīn* could cause his child and that he did not realize this until the dead child fell on his throne. *Al-Qushayrī, az-Zamakhsharī, al-Nasafī, al-Baidāwī, al-Māwardī, Ibn 'Abd as-Salām, ibn 'Ajībah* and others have included this in their commentaries. *Al-Alūsī* has also recorded this but argues that this is a false report by the very apparent sequence of the verses that follow. He says that the wind was subjected to *Nabī Sulaimān* only after the *Fitnah* had occurred and therefore this could not have been true. He says this is a fabrication.

c. *Al-Suyūtī* in his *al-Durr al-Manthūr* has reproduced a *Hadīth* recorded in *al-Awsat* of *al-Tabarānī* with a weak chain from *Abū Hurairah* that the Prophet صلي الله عليه و سلم said, "A child was born to *Sulaimān*. He said to (one) *Shaitān*, "Will you conceal him from death?" They (the *Shayātīn*) said, "We will take him to the East." He said, "Death will reach him." They said, "Then to the West." He said, "It will reach him." They said, "To the seas." He said, "Death will reach him." They (then) said, "We shall place him in between the heavens and the earth." And then the angel of death descended and said, "I was commanded to take a soul; I looked for it in the seas, I looked for it in all the boundaries of the earth but I did

not reach it, and while I was ascending I found him and so I took his soul." (The Prophet then carried on saying) His *Jasad* came and fell on the throne of *Sulaimān*. And that is the mentioning of Allah, 'We had certainly tested Sulaimān and we placed on his throne a *Jasad* and then he turned.'" *al-Tabarānī* however did not record this in his *Tafsīr* to the verse even though he had compiled it in his collection of *hadith*. This *Hadīth* according to *Ibn Kathīr, al-Jawziy* and *al-Suyūtī* himself in another of his books, is a fabrication. It is said about this *hadith* that no one doubts it is fabricated unless one entertains doubts (in the tenets of *Imān*) that the Prophets of Allah, may peace be upon them, are infallible.

d. *Sa'īd ibn Jubayr* said that *Nabī Sulaimān* عليه السلام went to the lavatory and left his ring with his most reliable wife called *Amīnah*. A *Shaitān* took on his form and appeared before the lady and took the ring from her. The kingdom came under his control. *Qatādah* said that *Sulaimān* gave the ring to the *Shaitān* who then threw it into the sea. *Sa'īd ibn al-Musayyab* said he put the ring under his bed when going into the lavatory. A *Shaitān* took it and flung it into the sea. These three reports are recorded in the *Tafsīr* of *al-Jawziy* well summarized from *al-Tabarī, az-Zamakhsharī, al-Qurtubī* and others. Here the *Jasad* refers to the *Shaitān* who sat on the throne of *Nabī Sulaimān* in his form.

e. *Mujāhid* said that *Nabī Sulaimān* عليه السلام asked a *Shaitān*, "How do you cause *Fitnah* amongst people?" He said, "Give me your ring, and I'll inform you." When he gave him his ring, the *Shaitān* flung it into the sea. His kingdom left him and the *Shaitān*, or Satan, sat on the Prophet's throne *al-Durr al-Manthūr* (as the *Jasad* mentioned in the verse). The ring and the kingdom eventually came back to the Prophet. *Al-Suyūtī* in his and many others amongst the *Mufassirīn* have recorded this. Here too the *Jasad* refers to the *Shaitān*, or Satan, taking the form of *Nabī Sulaimān* and taking over his rule.

f. Nabī Daūd عليه السلام had another son who during *Nabī Sulaimān's* rule rebelled against him and took his kingdom from him and stood as King in *Nabī Sulaimān's* place for a long period of time. When Allah wished to return the rule to *Sulaimān*, he made the usurper a lifeless body on the throne that had no movement, meaning, from a king obeyed and who had control over a vast dominion, Allah snatched his power and made him one who had absolutely no control over anything, even over himself and his own limbs. His own people turned against him and he was eventually killed by them. Then *Nabī Sulaimān* عليه السلام regained control over his kingdom. Ash-Sha'rāwī has recorded this attributing it to the classical *Mufassirīn*.

g. Nabī Sulaimān عليه السلام had withdrawn from public life for three days and due to that Allah had placed a *Shaitān*, or Satan, on his throne as a punishment for his withdrawing from the people. *Al-Rāzī* and others have included this in their commentaries. The different possible names of the *Shaitān* are also mentioned in these narrations, namely, *Sakhr, Āsaf* or *Hubqīq*, as well as the reasons why *Nabī Sulaimān* was put on this Divine trial. For example, *al-Qurtubī* narrates from *Ka'b al-Ahbār* who said, "When he *(Nabī Sulaimān)* wronged the horses by killing them, his kingdom was taken from him for forty days", and that it is also said he had taken an oath not to marry anyone outside of *Banū Isrāīl* but he broke his oath therefore made to suffer the trial. They also state why and how he turned back to Allah. "Then he turned to Allah in repentance", or "Then the kingdom/power/his rule returned to him". *Ibn al-Jawziy* writes that the former is the view of *Qatādah* and the latter that of *ad-Dahhāk*. *Ibn 'Abd as-Salām* mentions the above two and a third: "... or (he "returned" meaning) he became free from his illness."

5. Al-Rāzī divides all opinions on the matter into two categories:

   i. The opinion of those who have gathered stuffing and mere stories and

   ii. The opinion of those who have verified factual evidence.

Under the former he has collected A, D, a combination of A and D, E, and G. He relates why the people of the latter category have chosen to reject the stories of the former category. Amongst these reasons are that *Shaitān*, or Satan, cannot take the form of a *Nabī* and that a *Nabī* will not allow an idol to be worshipped and even if that had happened without his knowledge, how would Allah have punished him for a deed done without his knowledge? Under the latter category, he has collected 3, B and a third interpretation which is that *Nabī Sulaimān* عليه السلام was struck by a severe illness that made him appear like a *Jasad* in his physical capacity and that was his trial based on the expression of the Arabs to describe a person who is severely ill; they call such a person a *Jism* (synonym for *Jasad* with a slight difference) without a *Rūh*. Carrying on the linguistic interpretation, he gives a fourth which is his own view: "It is not dismissible to think that he could have been tested with the imposition of fear in him at one point in his rule, or trials caused by some of his officials and institutions that could have caused him fear/worry that weakened his power to the extent that made him like a *Jasad* in his rule at one point." He is of the opinion that he, *Sulaimān* عليه السلام, himself appeared like a *Jasad* on his throne/in his rule. This then would mean that *Kursiyy*, *i.e.,* throne or chair, in the verse would refer to his position of authority and *Jasad* would mean his weakened capacity to handle the troubles he faced from his own people.

6. *Ibn 'Atiyyah* says that the consensus is that the *Jasad* refers to a certain *Jinn* (mentioned in these narrations) because it had been appearing in the bodily form of *Nabī Sulaimān* while in reality it was not the Prophet whose form people saw. *Al-Qādi Abu Muhammad* said this is the most correct view and the clearest in meaning. This appears to be close to *Maulānā* Imran Hosein's interpretation except that the *Jasad* is *Dajjāl*, not *Jinn.* Someone appearing like *Nabī Sulaimān* in *Jasad* is clearer in meaning than to say *Sulaimān* عليه السلام himself appeared as a *Jasad* in a metaphorical sense.

APPENDIX 2

Summary of views by the classical commentators of the *Qur'ān* on the event of Solomon's death

By Hasbullah Shafi'iy

Al-Qurtubī has recorded the following *hadith* in his *tafsir, al-Jāmi' li-Ahkām al-Qur'ān*, without commenting on its authenticity except that it is *marfū'*:

> Ibrāhīm ibn Tuhmān reported from ʿAtā ibn as-Sā-ib from Sa'īd ibn Jubayr from ibn ʿAbbās that the Prophet صلي الله عليه و سلم said:
>
> The *Nabi* of Allah, *Sulaimān ibn Dāud*, used to see young trees appear in front of him after *salāt*. (Whenever he saw a tree in this state,) he would ask, "What is your name?" If it was for planting, he (would command that it) be planted, and if it was to be used as medicine, he (would command that it) be recorded. One day when he had completed his *salāt* there appeared before him a young tree. He asked, "What is your name?" It replied, "*al-Kharnūbah*." He

> asked, "For what purpose are you?" It said, "That this house (*Bait al-Maqdis*) be destroyed and reduced to ruins (*li kharābi hādhal bait*)." He then made a supplication, "O Allah! Blind my death from the *Jinn* until it becomes clear to the humans that the *Jinn* do not know the Unseen." He then made a staff out of the tree and leaned on it (and died remaining thus) for a full cycle (of time). They all did not know. Eventually it fell and the humans (of his dominion) realized that the Jinn do not know the Unseen. They then estimated the matter to determine how long (*Nabi Sulaimān* had been in this state) and discovered that it had been a year."

Ibn Kathīr has reproduced *Tabarī's* version of the *hadith*. They both have "*al-Kharrūb*" instead of "*al-Kharnūbah*" and the following additional phrase: "he remained leaning on the staff for a year as a dead body while the *Jinn* continued to work". *Ibn Kathīr* comments that the *hadith* is *marfū' ghareeb*, and that there is a concern regarding its authenticity.

Al-Suyūtī has recorded a slightly different variant in his tafsir, *al-Durr al-Manthūr*, commenting that it was graded *Sahīh* by *ibn Mardawayh*:

Al-Bazzār, al-Hākim, ibn Jarīr, ibn al-Mundhir, ibn Abī Hātim, Tabarāni, ibn as-Sunni in at-Tibb an-Nabawiy and ibn Mardawayh have (all) recorded that ibn 'Abbās narrated that the Prophet صلي الله عليه و سلم said:

> *Sulaimān* عليه السلام used to see young trees appear in front of him after completing his *salāt*. (Whenever he saw a tree

> in this state) he would ask, "What is your name?" It would reply such and such. If it was for planting, he (would command that it) be planted, and if it was to be used as medicine, he (would command that it) be recorded. One day when he had completed his *salāt* there appeared before him a young tree. He asked, "What is your name?" It replied, "*al-Kharnūb*." He asked, "For what purpose are you?" It said, "That this house (*Bait al-Maqdis*) be destroyed and reduced to ruins." He then made a supplication, "O Allah! Blind my death from the *Jinn* until a time when it becomes clear to the humans that the *Jinn* do not know the Unseen." He then took a staff and leaned on it (in worship as he used to do) and Allah took his soul while he was leaning on it. He remained a dead body in that state while the *Jinn* continued to work (for him). Then termites consumed the staff and it fell. At that moment they (all his subjects) realized that he had died. It became clear to the humans that if the *Jinn* had knowledge of the Unseen they would not have continued toiling for a year in such punishing labour (*Ibn 'Abbās* used to recite the verse in this way). The *Jinn* then paid thanks to the termites and wherever they found them (since then) they would bring them water."

Al-Māwardi has recorded the same *hadith* with a slight difference in the supplication of *Nabi Sulaimān* عليه السلام, "O Allah cast a veil over my death and conceal it from the Jinn…"*Makki ibn Abi Talib* has also recorded the *hadith* in his *tafsir*. In his version the young tree, speaking of its purpose, said, "That the people of this house (*Bait al-Maqdis*) are destroyed and become desolate (*kharāb*)" instead of "the house". *Ibn 'Atiyyah* has a narration leading to *Ibn*

'Abbās and *Ibn Mas'ūd* that the tree of al-*Kharrūb* said, "I have emerged for the destruction (*kharāb*) of this kingdom of yours."

Apart from the above narrations of what the Prophet صلي الله عليه و سلم is reported to have said regarding the death of *Nabi Sulaimān* عليه السلام, the rest are either narrations of the event leading back to the Companions of the Prophet صلي الله عليه و سلم and the *Tābi'īn*, or just a compilation of all that have been said or reported about the event without any specific source being stated. The following is a summary.

It is said that there were seven chiefs amongst the *Jinn* because of whom all of the *Jinn* used to despise and criticize Nabi Sulaimān for being subjected to him. Because *Nabi Sulaimān* knew that they hated the fact of being subjected to his control, and because he did not want any hindrances to the construction of the mosque of *Bait al-Maqdis* that his father *Nabi Dāud* عليه السلام had already begun and had entrusted to him before his death to continue and complete, when he realized that his death was near, he commanded his people that it be concealed from the *Jinn* so that they would continue to work in fear of him and complete the construction of the mosque. At that time one year still remained for its completion. [*al-Qurtubī*]

In another report, it is mentioned that the Angel of Death used to be his companion. Once, *Nabi Sulaimān* عليه السلام asked the Angel for a sign of his death. The Angel replied that a tree called *al-Kharnūbah* would appear in front of him and when he sees that tree, he should know that his death had come. As

mentioned in the *hadith* above, when the tree eventually appeared before him informing him of the destruction of *Bait al-Maqdis*, he knew that it was time for him to leave the world. He then prepared for his own burial, wrapped himself with the burial shroud, entered the *mihrāb*, performed *salāt* and then sat on his throne leaning on his staff. He passed away in that state and the *Jinn* did not know that he had died until the construction of the mosque was completed after a year. *Abū Ja'far an-Nahhās* said that this is the best of what has been said about the verse regarding his death. *Al-Qurtubī* says the *hadith* (quoted above) confirms the soundness of this version of his death.

> *Al-Māwardi* has recorded the following in his *tafsir*: It has been narrated that *Nabi Sulaimān* عليه السلام celebrated *Eid* after the construction of the mosque of *Bait al-Maqdis* on the eleventh year of his rule. He then stood on a rock with his hands raised to the heavens and made the following *du'ā*: "O Allah! It is You who granted me this kingdom, it is You who gave me the strength to build this mosque so inspire me to show thanks to You for the blessings You have bestowed upon me, and cause me to die in Your religion and make not my heart swerve after having guided me. O Allah! I ask of You to grant (five matters) to five types of people who enter this mosque: No one who has committed a wrong deed and has repented from it enters this mosque except that You forgive him and turn to him, no one who fears for safety enters it except that You grant him safety, and the one who is ill except that You cure him, and the poor except that You enrich him, and the fifth that

> Your sight does not turn away from the one who enters it until he exits, except O Lord all those who disbelief in You and commit oppression."

Al-Qurtubī comments after citing the above narration from *al-Māwardi* that this is the most correct opinion—that the *Masjid* was completed before his death—because of a *Sahīh hadith* recorded in *an-Nasā-ī* with an authentic chain leading to *Abdullah ibn ʿAmr* that the Prophet صلي الله عليه و سلم said:

> "When *Sulaimān ibn Dāwūd* completed building *Bait al-Maqdis*, he asked Allah for three things: (1) a rule/judgment that agrees with Allah's rule/judgment, and he was granted it, (2) a kingdom that none will inherit after him, which was granted to him, and … that whoever comes to the *Masjid* (sincerely) to perform *salāt* in it, all his wrong deeds leave him and he becomes as he was the day his mother gave birth to him, and I hope that He had granted him that (as well)."

Based on this *hadith*, it is confirmed that the *Masjid* was completed before the death of *Nabi Sulaimān* and that the *Jinn* were toiling on a different matter under the command of *Nabi Sulaimān* عليه السلام.

Ibn ʿAjībah has recorded a few other versions of his death in a concise manner. The same is also found in other classical commentaries in longer versions. For brevity I translate from *Ibn ʿAjībah* the following:

> It is said that *Nabi Sulaimān* عليه السلام once said to his companions, "Allah had granted me all of this that you see, but as for me, not a day has passed me during my kingdom in which I was free from distress and worry and I hope for the day that would come and free me from all this distress. The following day he entered his palace and commanded that the doors be locked and no one be given permission to enter and no news be brought to him. He then leaned on his staff looking over the vast dominion in his control. He then saw a handsome young man who greeted him. (Having returned the greeting soon finds out in a short exchange that it is the Angel of Death.) He then said, "O Angel of Death, this is the day I had wanted to come and free me from all my distress." The Angel replied, "O Sulaimān such a day has not been created amongst the days of this world," and then took his soul while he was leaning on his staff.

In another report it is mentioned that he called the *Shayātīn* to build surrounding him a palace of glass without a door. He stood in prayer therein and then remained inside (in seclusion) leaning on his staff when the Angel of Death entered the palace and captured his soul. *Ibn 'Ajībah* comments, "And Allah Most High knows best which of these happened." *Sulaimān* عليه السلام remained thus dead leaning on his staff for a year until termites gnawed through the staff.

It is noteworthy to mention here that *Abū Hayyān* has recorded a small note that relates a slightly different version though he does not agree with it. *Nabi Sulaimān* was found

dead lying prostrate in worship. In this version, he was in a house that had been built over him.

Termites consumed the door lintel of the house until the door collapsed and his death became known to everyone. *Abū Hayyān* has it that *Ibn 'Abbās* said, "He died while he was worshipping Allah on his carpet and he had locked the door so that he was alone. Termites consumed the *Minsa-ah*, i.e. the door lintel, and the word *"kharra* (it/he fell)" refers to the door that fell. This is the only instance in which the word *Minsa-ah* has been interpreted by a Companion of the Prophet صلي الله عليه و سلم to be a door lintel instead of a staff. *Ibn 'Atiyyah* has recorded a similar version while not agreeing with it as well.

There are some other versions with more details of the event about the palace that was built for *Nabi Sulaimān's* seclusion in his last days and about some of the *Jinn* who tried to enter the palace and were burnt every time they attempted to enter through a window until one day they realized that nothing could be heard from inside the palace and that no fire was preventing them from entering. It was then that they discovered he had died.

Despite all the different versions and details of the event, the summary of the matter is that all of the classical commentators of the *Qur'ān* are of the consensus that *Nabi Sulaimān* عليه السلام had died and his death was concealed from the *Jinn* for a long time, most of them of the opinion that it was a year because of what the Prophet صلي الله عليه و سلم is reported to

have said as quoted above. In most of these commentaries, the different words mentioned in the verse such as *Minsa-ah*, *Dābbat al-Ard*, and *Kharra* are discussed.

It is also interesting to take note that no classical commentator has directly linked the verse on the *Jasad* in *Sūrah Sād* sitting on *Nabi Sulaimān's* throne to this verse in Sūrah as-*Saba* on *Nabi Sulaimān's* death though the connection between these two verses are striking and seem to tie the two events into close proximity. This is due to the hadith recorded in *an-Nasā-ī* quoted above. After the completion of the mosque in *Bait al-Maqdis Nabi Sulaimān* عليه السلام had asked Allah that none would inherit his kingdom after him which must have been around the same time he saw the *Jasad* sitting on his throne.

It is similarly interesting to note the irony that none of the classical commentators considered that *Dābbat al-Ard* here could refer to the *Dābbat al-Ard* of *Ākhir az-Zamān*.

> Final note: *al-Qushayrī* comments on the verse: "Such (will be the state of the) king whose kingdom stands on other than Him (Allah) and its grasp is on a staff (that grants it power). Consequently, when it falls, the kingdom too will fall with it. And whoever stands (relying) on other than Him (Allah) will come to an end when what he relies on comes to an end."

Since this comment does not fit *Nabi Sulaimān* عليه السلام, the only other being it would fit as far as this verse of the *Qur'ān* is concerned, is the *Jasad* on his throne.

APPENDIX 3

Amīn Ahsan Islāhī's comments on the *Jasad* and on *Dābbat al-Ard*

His translation of the verse of the *Jasad*

> And We put Solomon through a trial and We placed a corpse upon his throne. Then he repented. He prayed: "My Lord! Forgive me and bestow upon me such a kingdom which is not worthy for anyone except me. You are the Bountiful Giver."
>
> (*Qur'ān*, Sād, 38:34-5)

His Commentary

This is another incident that reflects Solomon's penitent attitude. Since this incident has also been portrayed in a distorted manner in our *Tafsīr* books, let us first try to understand the incident in simple words. Later, readers can reflect on the words of the verses. It is evident from history that once Solomon علیه السلام was put through an extreme trial: his

enemies attacked and seized many of his territories and created so much disorder in the remaining territories that the system of governance was severely disrupted. Only the central territory of his kingdom remained in his hands where he had to remain confined. This was a trial from God. Solomon عليه السلام was a kind-hearted king. He thought that God has punished him for some blemish. This thought magnified his sorrow and in this state of helplessness he became alike a lifeless skeleton on his throne. At that time, he very humbly invoked the Almighty to forgive his sins and prayed that though he was no longer worthy of God's favours and blessings, that he, in spite of this be granted such a kingdom which no one who has committed such a sin is worthy of.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ

"We put Solomon through a trial."

This trial is an established practice of God. It is not necessary that this trial was the result of some sin committed by Solomon عليه السلام. Tests and trials befall all prophets and messengers of God. They are meant to test their patience or gratitude. Solomon عليه السلام was put through a similar trial and since he was a king, this trial came through his kingship.

وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا

These words concisely, yet very comprehensively, portray the trial which Solomon علیہ السلام faced.

Initially, his kingdom spanned a large area and he powerfully ruled it. Later the Almighty placed his lifeless skeleton on his throne. The word *Jasad* metaphorically alludes to the helplessness and sorrowful state of Solomon علیہ السلام. The implication is that his rule became confined to only the central territory of his kingdom and circumstances made him so helpless and sad as if only his body remained and the soul left him. Deliberation will show that there could not have been a better portrayal than this to convey the helplessness and sadness of a king.

ثُمَّ أَنَابَ

These words say that even in these circumstances, Solomon علیہ السلام did not show despair in God; on the contrary, he realized that this might have happened to some sin he may have done. He thus turned to God in penitence.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا

يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي

These words do not mean that Solomon عليه السلام prayed to God to grant him a kingdom which no one after him should have. Solomon actually meant that though, because of his sin, he does not deserve any kingdom; yet out of His grace, God should grant him such a kingdom which neither he nor any one after him deserves.

إِنَّكَ أَنتَ الْوَهَّابُ

The prayer of Solomon عليه السلام refers to the fact that God graciously gives; so in spite of his blemishes, he hopes that God will not deprive him of His grants. The real emphasis in this prayer is not to receive an unparalleled majestic kingdom but on a kingdom which a person is not entitled to. Solomon عليه السلام actually meant that in spite of his folly he be granted a kingdom which no one after him is worthy of. The strong realization of his mistake found in this prayer bears testimony to Solomon's humility and penitence. All kind-hearted rulers always regard the calamities which visit their countries to be a result of their sins. Various narratives say that in the times of 'Umar رضي الله عنه a great famine struck. It was famously called *'Ām al-Rimādah*. All the time during this famine, 'Umar would weep profusely and pray: O God! Let not the *Ummah* of Muhammad be destroyed from my hands.

Islāhī's comments on Dābbat al-Ard

His translation of the verse on Dābbat al-Ard

> Thus when We had decreed his death none except a worm who would eat away his stick informed them of his death. So when he fell down, only then did the jinn realized that had they knowledge of the unknown, they would not have remained in this humiliating scourge.
>
> (*Qur'ān*, Sabā, 34:14)

His Commentary

The previous verses have totally refuted those who were afflicted with the wrong notion that all of Solomon's achievements were, God forbid, dependent on the *Jinn*. Now in this verse, it is further pointed out that the *Jinn* have no means to know the matters of the unseen. They have no information about them just as other creatures of God have no information about them. In order to clarify this point, the incident of Solomon's death is referred to. At the time of his death, he was overseeing the tasks he had assigned to the *Jinn* but the latter never came to know of it. They continued to work in forced labour. Finally, after a long time they came to know that Solomon علیہ السلام had died. It was then that they were able to secure freedom from his slavery.

The whole incident seems to have happened like this: at the time of his death, Solomon علیہ السلام was personally

supervising important tasks especially the ones he had assigned to the *Jinn*. Thus he was overseeing some construction work while leaning on his walking stick when death overtook him. However, he continued to stand on the support of his stick and the *Jinn* continued with their work thinking that Solomon عليه السلام was watching them. Considerable time elapsed during which termite ate his stick from below after which his body fell to the ground.

The occasion and context in which the expression *Dābbat al-Ard* occurs shows that the reference is to termite. The word *Minsa-ah* means "stick." The verse does not mention the duration for which Solomon عليه السلام remained in this state. However, neither is it improbable that his dead body remained in this position for some time nor is it improbable that termite ate away part of his stick. Termites are very vicious insects and are capable of eating away wood in a very short time especially if they are large in number. Sticks and staffs are easy prey for them. Moreover, the nature of the incident in this case was very special. It was the will of God that the death of Solomon عليه السلام take place in such a manner that it becomes evident to people that the wind and the jinn who were under his control were not able to save him from this sudden death. The incident should also happen in a way that the wrong notion of *Jinn* that they (*i.e.,* the *Jinn*) know or can know the matters of the unknown. In order to explain these facts, the Almighty gave death to Solomon عليه السلام in this manner. And God can do whatever He wants to accomplish a task He intends to realize.

تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ

مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ

These words (above) allude to the fact that the mischievous *Jinn* would continuously be on the look out to eavesdrop on the matters of the unseen world *(al-Ghayb)*, and for this purpose they would sit in various stations in the heavens, as is evident from *Sūrah al-Jinn* and from various other places in the *Qur'ān*. They had successfully bluffed human beings who had been lured away by them that they had the means to be aware of the secrets of the unknown. However, the incident of Solomon's death was enough to open their eyes; they were not even able to have knowledge of something that was so close by, what to speak of the secrets of the heavens. As a result of this lack of knowledge, they had to continue with their humiliating punishment of subjugation. It is also evident from the above words that Solomon علیه السلام had only subjected mischievous *Jinn* to forced labour and that his knowledge of subjugation related to them only.

APPENDIX 4

Abul ʻAlā Maudūdi's comments on the *Jasad* and on *Dābbat al-Ard*

His comments on the *Jasad*

In view of the contest, the real object here is to relate this event; the preceding verses are an introduction to it. Just as above this, first the Prophet David عليه السلام was praised, then the event narrated by which he was put to temptation, then it was said that Allah Almighty does not spare even such a beloved servant from accountability, then about his noble nature it was said that as soon as he was warned of the temptation, he repented and bowed before Allah and withheld himself from the act, so also here the sequence is like this: First, the Prophet Solomon's high rank and his deep sense of devotion has been mentioned, then it is said that he also was put to the test, then it has been stated that when a mere body was placed on his throne, he immediately felt warned on his error, and pleading the forgiveness of his Lord, withdrew from the act, because of which he was involved in the temptation. In

other words, Allah by means of these two stories wants to impress two things upon the reader simultaneously: (1) Not to speak of the common men, even high-ranking Prophets were not spared from His strict accountability; and (2) the right attitude for man is not to brag and feel proud after committing an error, but to bow down humbly before his Lord as soon as he realizes his sin. It was the result of this attitude that Allah not only forgave the mistakes of those illustrious men but blessed them with still more favors and kindness.

Here, the question again arises as to what was the temptation in which the Prophet Solomon عليه السلام was involved; what is the meaning of placing a mere body on his throne, and what was the nature of the warning on the occurrence of which he repented? In reply to this the commentators have adopted four different points of view.

One section of them has related a long story whose details are disputed, but their resume is this: The error committed by the Prophet Solomon عليه السلام was either that one of his wives continued to worship the idols in the palace for forty days and he remained unaware of it, or that he remained confined to his residence for a few days and did not attend to redressing of the oppressed people's grievances. For this he was punished as follows: A Satan somehow made away with his ring by which he ruled over the Jinn, men and wind. As soon as he lost the ring he was deprived of his powers and he remained wandering from place to place for forty days; in the interval the Satan continued to rule in the guise of Solomon عليه السلام. The placing

of a mere body on Solomon's throne implied this very Satan, who had sat on his throne. Some people have gone to the extent to say that during that period even the chastity of the women in the royal household did not remain safe from the Satan. At last from his conduct the ministers and the chiefs and the scholars of the court began to doubt that he was not Solomon عليه السلام. Therefore, when they opened the Torah before him, he fled. On the way the ring fell from his hand in the sea, or he cast it into the sea himself, and a fish swallowed it. Then, somehow the Prophet Solomon came by the fish. When in order to cook it, he cut open its belly he found his ring in it. Then, no sooner did he get the ring than the *Jinn* and men presented themselves humbly before him. This whole story, from the beginning to the end, is nonsensical and absurd, which the converts from among the Jews and Christians took from the Talmud and other Israelite traditions and spread it among the Muslims. It is strange that some of our well known scholars took these traditions as authentic and cited them as the explanation of the allusions of the *Qur'ān*, whereas neither is there any truth in Solomon's ring, nor could his glorious works be attributed to any ring, nor had the Satans been given the power that they might disguise themselves as Prophets and mislead the people, nor can it be imagined about Allah that He would punish a Prophet for an error in such a manner as to enable a Satan to corrupt and destroy a whole community, disguised as a prophet. The *Qur'ān* itself repudiates this commentary. In the verses that follow Allah says:

When Solomon met with the trial, and he asked Our forgiveness for it, then We subdued the wind and the Satans to him.

But, on the contrary, according to the above commentary, the Satans were already under his control by virtue of the ring. It is strange that the scholars who have made this commentary did not care to consider what the subsequent verses say.

The second section of them says that a son was born to the Prophet Solomon after twenty years. The Satans feared that if he became king after Solomon عليه السلام, they would continue to remain slaves as they were under him. Therefore, they plotted to kill him. When Solomon عليه السلام came to know of this plot, he hid the child in the clouds so that he was brought up there. This was the temptation in which he was involved: he placed reliance on the protection of the clouds instead of having trust in Allah. For this he was punished in this way that the child died and fell on his throne as a mere body. This tale also is baseless and is expressly against the *Qur'ān*, for in this also it has been assumed that the winds and Satans were already under the Prophet Solomon's control, whereas the *Qur'ān* in clear words has stated their subjection to be an event that took place after the trial.

The third section says that the Prophet Solomon عليه السلام one day swore that he would go in to his 70 wives that night, and from each a warrior would be born, who would fight in the cause of Allah, but while he said this he did not say: *Insha Allah* (*i.e.,* if Allah so Wills). Consequently, only one wife conceived

and from her also a defective child was born, whom the midwife brought and placed on his throne. This *Hadīth* has been reported by *Hadrat* Abū Hurairah from the Holy Prophet and it has been related by Bukhārī and Muslim and other traditionists in several ways. In Bukhārī itself this tradition has been related at different places in different ways. At one place the number of the wives has been stated as 60 and at others 70 or 90 or 99 or 100. As far as the chains of the transmitters are concerned, most of the traditions have strong chains, and their authenticity cannot be disputed from the point of view of the principles of reporting. But the subject-matter of the *Hadīth* is patently against reason, and proclaims aloud that such a thing could not have been said by the Holy Prophet, as reported. But, on the contrary, he might have probably mentioned it as an example of the foolish and nonsensical tale-telling of the Jews, and the hearer might have misunderstood that the Holy Prophet himself had stated it as an event. To force the people to accept such traditions only on the strength of their chains of transmitters would be making religion a matter of mockery and jest. Everyone can calculate for himself that even in the longest night of winter the interval between the 'Isha' and the Fajr Prayers cannot be of more than ten to eleven hours. If the minimum number of the wives be 60, it would mean that the Prophet Solomon عليه السلام went on having intercourse with them continuously for 10 to 11 hours that night at the rate of six wives per hour, without having a moment's rest. Is it practically possible? And can it be expected that the Holy Prophet might have related it as an event? Then in the *Hadīth* nowhere has it

been said that the body that had been placed on Solomon's throne, as stated in the *Qur'ān*, implied the malformed child. Therefore, it cannot be claimed that the Holy Prophet had narrated this event as a commentary of this verse. Furthermore, though it is understandable why the Prophet Solomon عليه السلام asked for Allah's forgiveness on the birth of the child, one fails to understand why, along with the prayer for forgiveness, he prayed:

> "My Lord, grant me a kingdom as may belong to no one else after me."

Another commentary which Imām Rāzi has preferred is this: The Prophet Solomon عليه السلام was afflicted with a serious disease, or on account of an impending danger his body had been reduced to a mere skeleton. But this commentary also does not conform to the words of the *Qur'ān*. The *Qur'ān* says:

> "We put Solomon to the test and placed a mere body on his throne. Then he turned (to Allah)."

From these words no one can understand that the mere body implied the body of the Prophet Solomon عليه السلام himself. They clearly show that putting to the test implied some error that he happened to commit. On this, the way he was given the warning was that a mere body was placed on his throne, and when he realized his error he turned to Allah.

As a matter of fact, this is one of the most difficult places of the *Qur'ān*, and we do not find any indisputable ground for

giving a definite and absolute commentary of it. But if the words of the Prophet Solomon's prayer: "My Lord, forgive me, and grant me a kingdom as may belong to no one else after me," are read in the light of the Israelite history, it appears that probably he cherished in his heart the desire that his son should succeed him on the throne so that His kingdom and sovereignty should continue in his own race after him. This same thing has been called a "temptation" for him by Allah, and he realized this when his heir *Rehoboam* grew up into an unworthy young man, whose ugly manners clearly foretold that he would not be able to sustain the mighty kingdom of the Prophets David and Solomon عليهما السلام even for a few days.

"Placing a mere body on his throne" probably means that the son whom he wanted to succeed him on the throne, was an unworthy person. Therefore, he restrained his desire, asked for Allah's forgiveness and prayed that the kingdom should end with him, and he would curb his desire to have it continued in his dynasty. The Israelite history also shows the same thing. The Prophet Solomon عليه السلام did not make any will about his successor, nor made it binding for the people to obey a particular person. After him his ministers put Rehoboam on the throne, but not long afterwards ten tribes of Israel took northern Palestine and broke away, and only the tribe of Judah remained loyal to the throne of Jerusalem.

Maudūdi's comments on Dābbat al-Ard

> Then, when we decreed death for Solomon, there was nothing to inform the *Jinn* of his death except the wood louse which was eating away his staff. So, when Solomon fell down, it became clear to the Jinn that if they had known the unseen, they would not have continued in the humiliating torment.
>
> (*Qur'ān*, al-Saba, 34:14)

Another meaning of the sentence can be: "The true state and condition of the Jinn became clear and exposed." According to the first meaning, it will mean: "The Jinn realized that their claim to have the knowledge of the unseen was wrong." According to the second, it will mean: "The people who thought that the Jinn possessed the knowledge of the unseen, came to know that they had no such knowledge."

Some modern commentators have interpreted it as follows: As the Prophet Solomon's son, Rehoboam, was unworthy and given to luxurious living and surrounded by flatterers, he could not sustain the heavy burden of responsibility that fell on his shoulders after the death of his great father. A short time after his succession, the kingdom collapsed, and the frontier` tribes (*i.e.*, of the Jinn) whom the Prophet Solomon had subdued by his mighty power, rebelled and broke away. But this interpretation does not at all conform to the words of the *Qur'ān*. The scene depicted by the words of the *Qur'ān* is somewhat like this: Death came to the Prophet Solomon in a state when he was standing or sitting with-the support of a

staff. His body stood in place due to the staff, and the Jinn continued to perform their duties and services, thinking that he was living. At last, when the wood-louse started eating away the staff and it became hollow from within, the Prophet Solomon's body fell down; then the Jinn realized that he had died. After all, why should this clear and unambiguous description of the event be construed to mean that the wood-louse implied the unworthiness of the Prophet Solomon's son, and the staff implied his power and authority and the falling down of his body implied the disintegration of his kingdom? Had Allah meant to say all this, there was no dearth of the words in the vast Arabic language. The *Qur'ān*, in fact, has nowhere used such enigmatic language. How could the common Arabs, who were its first addressees, have solved this riddle?

Then, the most absurd part of this interpretation is that according to it the Jinn imply the people of the frontier tribes whom the Prophet Solomon had subdued to perform certain services under him. The question is, which of these tribes had claimed to have the knowledge of the unseen, and whom did the *mushriks* regard as the knower of the unseen? A person who reads the last words of the verse with open eyes can himself see that Jinn here necessarily implies a group of beings who either had themselves made a claim to have the knowledge of the unseen, or who, the people believed, had the knowledge of the unseen; and the secret of this group's being ignorant and unaware of the unseen became disclosed when they continued to serve the Prophet Solomon under the impression that he was

living, whereas he had died. This statement of the *Qur'ān* was enough to induce an honest person to revise his this opinion that the Jinn imply the frontier tribes, but the people who feel shy of admitting the existence of the hidden creation called the Jinn before the materialistic world stilt insist on this interpretation of theirs in spite of the plain meaning of the *Qur'ān.*

At several places in the *Qur'ān* Allah tells that the *mushriks* of Arabia regarded the jinns as the associates of Allah, and as His children, and used to seek their refuge:

> "They set up the Jinn as partners with Allah whereas He has created them."
>
> (*Qur'ān*, al-An'ām, 6:100)

> "And they have invented a blood-relationship between Allah and the jinns."
>
> (*Qur'ān*, al-Saffāt: 158)

> "And that, some people from among the men used to seek refuge with some people from among the jinns."
>
> (*Qur'ān*, aI-Jinn: 6)

One of their beliefs was that they regarded the Jinn as the knowers of the unseen and hidden, and used to turn to them to obtain knowledge of the hidden things. Allah has related this event here in order to repudiate this belief and to make the Arabs realize that they are following the false creeds of

ignorance without any valid reason, whereas the fact is that chest beliefs are absolutely baseless.

APPENDIX 5

Muhammad Asad's Comments on the *Jasad* and *Dābbat al-Ard*

The *Jasad*:

His translation of the verse:

"But [ere this], indeed, We had tried Solomon by placing upon his throne a [lifeless] body; and thereupon he turned [towards Us; and] he prayed: "O my Sustainer! Forgive me my sins, and bestow upon me the gift of a kingdom which may not suit anyone after me: verily, Thou alone art a giver of gifts!"

(*Qur'ān*, Sad, 38:34-5)

His Commentary:

To explain this verse, some of the commentators advance the most fantastic stories, almost all of them going back to Talmudic sources. Razi rejects them all, maintaining that they are unworthy of serious consideration. Instead, he plausibly

suggests that the "body" (*Jasad*) upon Solomon's throne is an allusion to his own body, and—metonymically—to his kingly power, which was bound to remain "lifeless" so long as it was not inspired by God-willed ethical values. (It is to be borne in mind that in classical Arabic a person utterly weakened by illness, worry or fear, or devoid of moral values, is often described as "a body without a soul".) In other words, Solomon's early trial consisted in his inheriting no more than a kingly position, and it rested upon him to endow that position with spiritual essence and meaning. (*Qur'ān*, 38:34)

Trial is a means for polishing the soul and getting nigh to Allah.

These verses explain another part of Solomon's life story, and show that how much high the power of a man may grow, again he has nothing from his own and whatever exists is from the side of Allah. Here, the *Qur'ān* says:

> "And certainly We did try Solomon, and We cast on his throne a (mere) body; then he repented."

The Arabic word *kursi* means a throne with short legs. It seems such that the ancient kings had two kinds of throne: one was for ordinary times, which had short legs, and a throne for their formal meetings and official ceremonies which had long legs. The former was called *kursi* and the latter was called *'arš*.

The Arabic word *jasad* means a body without soul, and as Raqib says in Mufradat, it has a concept more limited than the concept of body, because the word *jasad* is not used for

anything other than man (but scarcely) while the word *jism* (body) is general.

It is understood from this verse that Solomon's trial had been through a soulless body which was on his throne before his eyes, the thing which he did not expect, and he hoped for something other than it. The *Qur'ān* has delivered no more explanation on this matter.

The commentators and traditionists have mentioned some news and commentaries on this field.

The most fitting and clear of all of them is that Solomon desired to have some brave and fruitful children who could help him in running the country and specially in struggling against the enemy, but since he did not say the holy phrase: 'If Allah wills', the same sentence which shows the man's reliance to Allah in all circumstances, at that time, he got no child from his wives except a handicapped child like a soulless body that was brought and put on his throne.

Solomon thought very much and became inconvenience that why he neglected Allah for a moment and relied on his own power. Then he repented and returned to Allah.

In the next verse, the Holy *Qur'ān* reiterates Solomon's repentance in more details. It says:

> "He said: 'My Lord! Forgive me and grant me a dominion such as shall not be fit anyone after me, verily You are the Bounteous (without measure)."

Dābbat al-Ard

His translation of the verse:

> Yet [even Solomon had to die; but] when We decreed that he should die, nothing showed them that he was dead except an earthworm that gnawed away his staff. And when he fell to the ground, those invisible beings [subservient to him] saw clearly that, had they but understood the reality which was beyond the reach of their perception, they would not have continued [to toil] in the shameful suffering [of servitude].
>
> (*Qur'ān*, Saba, 34:14)

His Commentary:

> This is yet another of the many Solomonic legends which had become an inalienable part of ancient Arabian tradition, and which the *Qur'ān* uses as a vehicle for the allegorical illustration of some of its teachings. According to the legend alluded to above, Solomon died on his throne leaning forward on his staff, and for a length of time nobody became aware of his death: with the result that the jinn, who had been constrained to work for him, went on labouring at the heavy tasks assigned to them. Gradually, however, a termite ate away Solomon's staff, and his body, deprived of support, fell to the ground. This story—only hinted at in its outline—is apparently used here as an allegory of the insignificance and inherent brittleness of human life and of the perishable nature and emptiness of all worldly might and glory.

Al-ghayb, "that which is beyond the reach of [a created being's] perception", either in an absolute or—as in this instance—in a relative, temporary sense. i.e., because they would have known that Solomon's sway over them had ended. In the elliptic manner so characteristic of the *Qur'ān*, stress is laid here, firstly, on the limited nature of all empirical knowledge, including the result of deductions and inferences based on no more than observable or calculable phenomena, and, secondly, on the impossibility to determine correctly, on the basis of such limited fragments of knowledge alone, what course of action would be right in a given situation. Although the story as such relates to "invisible beings", its moral lesson (which may be summed up in the statement that empirical knowledge cannot provide any ethical guideline unless it is accompanied, and completed, by divine guidance) is obviously addressed to human beings as well.

The Message of the Qur'ān, Muhammad Asad,
Dar al-Andalūs Limited, 1980

APPENDIX 6

Muhammad Ali's comments on the *Jasad* and *Dābbat al-Ard*

The *Jasad*:

His translation of the verse:

And certainly We tried Solomon, and We put on his throne a (mere) body, and so he turned (to Allah). He said: My Lord, forgive me and grant me a kingdom which is not fit for anyone after me. Surely Thou art the Great Giver.

(*Qur'ān*, Sād, 38:34-5)

His Commentary:

By the mere body that was put on his throne is meant either his son Rehoboam, who lost the allegiance of all except a single tribe of Israel (1 Kings 12:17), or Jeroboam, who led the revolt against the house of David, and, on becoming king of ten tribes, set up image-worship in Dan and Beth-el, the two calves being supposed to be images of

> Jehovah (1 Kings 12:28), and also began the worship of molten images (1 Kings 14:9). Thus both Rehoboam and Jeroboam answer the description of a body (without real life) thrown on Solomon's throne.
>
> The previous verse speaks of the imbecile heir-apparent to Solomon's throne. Hence we find Solomon praying here for a spiritual kingdom, for that is the only kingdom which is not in danger of being spoiled by an heir. The glory of Solomon's temporal kingdom was not maintained after his death; nor has a king like Solomon appeared in Israel. By anyone after me is meant anyone in Israel, not the whole world.

Dābbat al-Ard:

His translation of the verse:

> But when We decreed death for him (*i.e.,* Solomon), naught showed them his death but a creature of the earth that ate away his staff. So when it fell down, the Jinn saw clearly that, if they had known the unseen, they would not have tarried in humiliating torment.
>
> (*Qur'ān*, Sabā, 34:14)

His Commentary:

> The reference in the creature of the earth that ate away his staff is to his son's weak rule, under whom the kingdom of Solomon went to pieces. It appears that Solomon's successor, Rehoboam, led a life of luxury and ease, and instead of acting on the advice of the older men, he yielded

to the pleasure-seeking wishes of his companions (1 Kings 12:13), and it is to his luxurious habits and easy mode of life that the Holy *Qur'ān* refers when it calls him a creature of the earth. The eating away of his staff signifies the disruption of the kingdom. The Jinn, as already remarked, mean the rebellious tribes who had been reduced to subjection by Solomon, and who remained in subjection to the Israelites for a time, until the kingdom was shattered. This instance, as well as the one following, contains a warning for the Muslims as to the result of falling into luxury and ease, by which, however, they benefited little; the ultimate fate of the respective kingdoms of the Umayyads and Abbasides was the same as that of Solomon's kingdom.

The Holy Qur'ān, English Translation and Commentary
by Maulana Muhammad Ali.
Woking Mosque, UK 1917

Index

A

Abdullah Ibn Abbās, 64
Abul ʿAlā Maudūdī, 8
Āhadīth, xi
Ahmadiyah, 8
Akhirah, 38
Al Azhar University, xiii
Aleemiyah, xiii
Aleemiyah Institute of Islamic Studies, xiii
Al-Ijāzah al-'Āliyah, xiii
Allah, xi
al-Masīh al-Dajjāl, 21
al-Nasīu, 59
Amīn Ahsan Islāhī, 8, 93
Ansārī, ix, xi, xiii, xiv
Ansārī Memorial Series, ix, xiv, 123
Antichrist, 5
Arabic, 63, 66, 109, 114
Asāh, 57, 58
Aslāf, 15
Ayāt Muhkamāt, 10
Ayāt Mutashābihāt, 10, 11, 14, 17, 18, 29

B

benefit, xi
Brelvi, xi, 1

C

Caribbean, xi
Christian, 15, 56, 66
Constantinople, 15, 125

D

Dābbat al-Ard, xv, 1, 7, 45, 47, 52, 55, 56, 57, 61, 62, 63, 64, 65, 66, 69, 91, 93, 97, 98, 101, 108, 113, 116, 119, 120
Dajjāl, x, xi, xiv, xv, 1, 4, 5, 15, 21, 23, 24, 27, 29, 30, 32, 33, 34, 35, 37, 38, 39, 43, 52, 53, 55, 62, 66, 81, 123, 125
Dajjāl the Qur'ān and Awwal al-Zamān, xi, 1, 5, 24, 123
Dār al-'Ulūm, 1, 2, 14, 15, 19, 69
Deobandi, xi, 1

E

Egypt, xiii
Eric E. Williams, xii
Eric E. Williams, Dr., xii
evil, x

F

false Messiah, xiv, xv, 4, 15, 27, 29
feminist revolution, xiii
field slave, 37, 41
Fitnah, x, 33, 72, 76, 78
Fitrah, 55

G

Gog and Magog, 15, 123
golden calf, 27, 28

H

Hadīth, xi, 7, 9, 11, 62, 72, 73, 76, 105
Harām, xiv
Hayat al-Dunyah, 38
history, xiv
house Negro, 37, 41, 42
house slave, 37, 41, 43

I

Ibn Mājah, x
ignorant, xii
internal sight, 31
Islam and Science, xii
Islam and Western Civilization, xii
Islamic Modernism, xi
Islamic religious scholar, xii
Islamic response, xiii
Islamic scholar, ix, xiv
Islamic scholarship, ix, xi, xiii, xiv
Israel
Israelites, 27, 61, 121

Israel, Holy State of, 6, 21, 23, 24, 25, 29, 55, 57, 61, 66, 107, 119, 120, 123, 124

J

Jasad, xv, 1, 3, 4, 5, 6, 7, 9, 11, 19, 24, 25, 27, 28, 29, 30, 32, 33, 35, 37, 41, 43, 45, 46, 52, 53, 55, 56, 60, 61, 62, 69, 71, 72, 73, 74, 76, 77, 78, 80, 81, 91, 93, 95, 101, 113, 114, 119, 125
Jerusalem, 21, 22, 23, 24, 29, 53, 62, 107, 123
Jesus, x, 21, 22
Jew, 8, 30, 56, 66
Jews, 29, 103, 105
Jihad, 39
Jinn, 7, 34, 39, 40, 45, 46, 47, 49, 50, 51, 52, 53, 55, 56, 60, 61, 62, 74, 81, 84, 85, 86, 87, 88, 90, 97, 98, 99, 102, 108, 109, 110, 120, 121

K

Kāfir, 38
Khilāfah, 22
Kingdom, 6, 7, 22, 23, 24, 25, 28, 29
knowledge, xii
Kuffār, 38

M

Makkah, 5
Malcolm X, 37, 41
Mary, 21, 22
Masjid, ix, xii, 5, 6, 88
Masjid al-Ansārī, xii
Messiah, x, xiv, 21, 23, 24, 29
methodology, xi, 1, 5, 7, 8, 9, 11, 15, 17, 18, 19, 27, 29, 57, 58, 69
Minsa-ah, 45, 47, 52, 55, 56, 57, 58, 60, 61, 62, 90, 91, 98
Mirza Ghulam Ahmad, 8
modern age, ix, xi, xiii
modern Western civilization, 15
Montrose Village, xii
Muhammad, ix
Muhammad Ali, 8, 119, 121
Muhammad Asad, 8, 17, 48, 113, 117
Muhammad Fazlur Rahmān Ansārī, ix
Muhammad Fazlur Rahmān Ansārī, Dr., ix, xi, xiii, 125
Muslim, ix
Mutawassīm, 17

N

NabīMuhammad, xi
New York, ix

Nūr, 37

O

Oxford University, xii

P

Pakistan, xii, xiii, xiv
paper-money, xiv
paper-money monetary system, xiv
Pax Americana, 66
Pax Britannica, 66
Pharaoh, 61
pray, xi
Prophet, x
  Abraham, 22, 23, 38, 83, 124
  Adam, 5, 29
  David, 21, 23, 50, 83, 86, 101, 107, 119
  Moses, 27, 28, 61
  Muhammad, ix, x, xi, 2, 7, 8, 10, 13, 17, 21, 29, 30, 48, 72, 81, 96, 113, 117, 119, 121, 125
  Solomon, 1, 3, 4, 6, 7, 19, 21, 23, 24, 25, 27, 28, 29, 30, 45, 46, 47, 48, 49, 50, 52, 55, 56, 60, 61, 62, 64, 71, 72, 74, 75, 76, 77, 78, 79, 80, 81, 83, 84, 85, 86, 87, 88, 89, 90, 91, 93, 94, 95, 96, 97, 98, 99, 101, 102, 104, 106, 107, 108, 109, 113, 114, 115, 116, 117, 119, 120
  Yūsuf, 61

Q

Qāderiyyah Sufi Order, ix

R

Rāzī, 17, 72, 73, 79
Red Sea, 61
religious thought, xi, xiv
Ribā, 37, 39, 123
Rūh, 27, 30, 32, 71, 72, 80

S

Sabbath, 15
Sacred Law, 15, 16
Sahīh Bukhārī, 22, 60, 72, 73, 105
Sahīh Muslim, ix, 2, 4, 5, 9, 19, 37, 41, 60, 66, 72, 105, 124, 125
Salafi, xi, 1, 3, 9, 15, 19, 69
Salāt, 68
Sāmiriyy, 27, 72
Satan, x, 39, 78, 79, 80, 102
scholar of Islam, xiii
scholars, x, xi, xiii
scholars of Islam, xi

scientific enquiry, xii
scientific scholarship, xii
sects, xi, 3
Shayātīn, x, 39, 47, 53, 74, 75, 76, 78, 79, 80, 89, 102
Shia, xi, 1, 3
Shirk, 39
Sijdah, 68
Sinai, 27
Spain, xii
staff, 7, 45, 47, 48, 49, 50, 51, 52, 55, 56, 57, 58, 60, 61, 62, 64, 66, 84, 85, 87, 89, 90, 91, 108, 109, 116, 120
student, xiii
Sufi, ix, xi, xiii, 3
  Qāderiyyah, ix
  Shaikh, ix, xi
Sufi epistemology, xi
Sufi personality, xiii
Sufi scholar, xi
Sufi Shaikh, ix, xi
Sunan Ibn Mājah, x
Sunni, 3, 84
Surah
  al-'Arāf, 16, 34, 40, 57, 61
  al-Anbiyāh, 28
  al-Anfāl, 14
  al-Baqarah, 12, 32, 61
  Āle 'Imrān, 10
  al-Hajj, 31
  al-Hashr, 65
  al-Hijr, 16, 18
  al-Isra', 34, 67
  al-Kahf, 62, 123, 124
  al-Naml, 57, 63
  al-Nisa', 12, 22
  al-Sajdah, 31
  al-Shurā, 61
  al-Taubah, 58
  Saba, 46, 48, 49, 55, 56, 57, 91, 108, 116
  Sād, 4, 6, 8, 13, 23, 24, 47, 91, 93, 119
  TāHā, 28
  Yūnus, 12
Syria, 39

T

Tablīgh Jamaat, xi
Tafsīr, 9, 64, 71, 73, 77, 93
Tafsīr al-Qurtubi, 64
taklimuhum, 64
teacher, ix
throne, 1, 3, 4, 6, 19, 24, 25, 27, 28, 29, 45, 46, 47, 49, 51, 52, 55, 56, 60, 61, 66, 73, 76, 77, 78, 79, 80, 87, 91, 93, 94, 95, 101, 102, 103, 104, 105, 106, 107, 113, 114, 115, 116, 119, 120
Torah, 16, 30, 103
Trinidad, xi, xii, xiii

tukallimuhum, 64

U

Ulamā, 6
Ummah, 2, 96
Uncle Tom, 41, 42
universe, xii

W

Western Civilization, xii
world, xii, xiii

Y

Yathrib, 5

Z

Zamakhsharī, 17, 73, 74, 76, 77
Zinā, 37
Zionis, 29, 56
Zionists, x

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"This book is devoted to a study of the Jasad who Solomon *('alayhi salam)* saw sitting on his throne, and our first problem which we encounter in such a study is that neither does the Qur'ān explain who or what is that Jasad, nor is there an explanation in the Hadīth of Prophet Muhammad *(sallalahu 'alayhi wa sallam)*."

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